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Without Concealment----Without Compromise.

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☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

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"The Peculiar Institution."

IN A TIGHT PLACE.

The Memphis Inquirer tells a curious story of a *poor black fellow who was foiled in an attempt to* gain his liberty. It says—

On Sunday morning, the 8th instant a box marked "John Bennett, Louisville, Ky." was deposited on the wharf—to be shipped by the first boat. It was left by a free black who was very particular in directing it to be handled with care. An hour or two after, a gentleman happened to approach when a voice from the interior was heard to call out "open the door." Much consternation followed, and the spectators thought his Satanic Majesty had taken temporary lodgings in the box.

After due deliberation, Mr. Shaw, the owner of the boat, ripped off the top with a butcher's cleaver, when out jumped a strapping negro, nearly dead with suffocation, and steaming like the escape-pipe of a steamboat. He was greatly exhausted, but was revived by the fresh air and the application of stimulants, when he gave the following account of his singular incarceration:

"It appears that he belongs to Job Lewis, of Germantown, and has been hired here in town. He says that the scheme which had well nigh cost him his life was concocted some months ago by John Bennett, a free black, well known to many of our citizens. The intention was to ship him, in the manner attempted, to Cincinnati, whence he was to be conveyed to Canada. In the box were a quantity of moss, a number of plates, and a few dozen water-crackers. They forgot, however, to put in a supply of water. He says he would inevitably have died in a very short while, if he had not been extricated, and his condition, when taken out of the box, confirms the opinion."

Bennett has since been arrested.

The following is cut from a St. Louis paper, in which it appears as an advertisement.

"LOST CHILD.—Came to the brick house, corner of Third and Elm streets, about nine o'clock, night before last, a *black female CHILD*, about seven or eight years of age. That its anxious and *humane* owner may find it, I *describe it—a good-looking* child, marked and branded on its head, face, nose, ears, lips, chin, neck, breast, back, sides, shoulders, arms, hands and fingers, hips, thighs, knees, legs, ankles, feet, heels and toes—by what appears to have been the cowhide, or some other humane instrument. If not called for soon, it will be turned over to the court, to be dealt with as the law directs.

June 18. S."

Negroes sold last sale day at the Court House rather high it seems to us for the buyers and times, but most assuredly not too high for those compelled to part with them. Fellows brought near $650, average; one brought as high as $692. Women sold for from $500 to $610, one only bringing the latter sum. Girls about fourteen years old sold from $375 to $400. Some families sold in proportion much less.—*The River State Review.*

Pro-Slavery.

From the South Carolinian.

GOVERNOR HAMMOND'S LETTER ON SOUTHERN SLAVERY.

(Continued.)

As to chains and irons, they are rarely used; never I believe except in cases of running away. You must admit that if we pretend to own slaves, they must not be permitted to abscond whenever they see fit; and that if nothing else will prevent it, these means must be resorted to. See the inhumanity necessarily arising from Slavery, you will exclaim. Are such restraints imposed on no other class of people giving no more offence? Look to your army and navy. If your seamen, impressed from their peaceful occupations, and your soldiers, recruited at the gin shops—both of them as much kidnapped as the most unsuspecting victim of the Slave-Trade, and doomed to a far more wretched fate—if these men manifest a propensity to desert, the heaviest manacles are their mildest punishment: It is most commonly death, after summary trial. But armies and navies you say are indispensable, and must be kept up at every sacrifice. I answer, that they are no more indispensable than Slavery is to us—and to *you*; for you have enough of it in your country, though the form and name differ from ours. Depend upon it that many things, and in regard to our slaves, most things, which appear revolting at a distance, and to slight reflection, would on a nearer view and impartial comparison with the customs and conduct of the rest of mankind, strike you in a very different light. Remember that on our estates we dispense with the whole machinery of public police and public courts of justice. Thus we try, decide, and execute the sentences, in thousands of cases, which in other countries would go into the courts. Hence, most of the acts of our alleged cruelty, which have any foundation in truth. Whether our patriarchal mode of administering justice is less humane than the Assizes, can only be determined by careful inquiry and comparison. But this is never done by the Abolitionists. All our punishments are the outrages of "irresponsible power." If a man steals a pig in England, he is transported—torn from wife, children, parents, and sent to the antipodes, infamous, and an outcast forever, though perhaps he took from the superabundance of his neighbor to save the lives of his famishing little ones. If one of our well-fed negroes, merely for the sake of fresh meat, steals a pig, he gets perhaps forty stripes. If one of your cottagers breaks into another's house, he is hung for burglary. If a slave does the same here, a few lashes, or perhaps a few hours in the stocks, settles the matter. Are our courts or yours the most humane? If Slavery were not in question you would doubtless say ours is mistaken lenity. Perhaps it often is; and slaves too lightly dealt with sometimes grow daring. Occasionally, though rarely, and almost always in consequence of excessive indulgence, an individual rebels. This is the highest crime he can commit. It is treason; it strikes at the root of our whole system. His life is justly forfeited, though it is never intentionally taken, unless after trial in our public courts. Sometimes, however, in capturing, or in self-defence, he is unfortunately killed. A legal investigation always follows. But, terminate as it may, the Abolitionists always raise a hue and cry, and another "shocking case" is held up to the indignation of the world by tender-hearted male and female philanthropists, who would have thought all right had the master's throat been cut, and would have triumphed in it.

I cannot go into a detailed comparison between the penalties inflicted on a slave in our Patriarchal Courts, and those of the Courts of Sessions to which freemen are sentenced in all civilized nations, but I know well that if there is any fault in our criminal code, it is that of excessive mildness.

Perhaps a few general facts will best illustrate the treatment this race receives at our hands. It is acknowledged that it increases at least as rapidly as the white. I believe it is an established principle, that population thrives in proportion to its comforts. But when it is considered that these people are not recruited by immigration from abroad, as the whites are, and that they are usually settled on our richest and least healthy lands, the fact of their equal comparative increase and greater longevity outweighs a thousand abolition falsehoods, *in favor of the leniency and providence of our* management of them. It is also admitted that there are incomparably fewer cases of insanity and suicide among them than among the whites. The fact is, that among the slaves of the African race these things are almost wholly unknown. However frequent suicide may have been among those brought from Africa, I can say that in my time I cannot remember to have known or heard of a single instance of deliberate self-destruction, and but one of suicide at all. As to insanity, I have seen but one permanent case of it, and that twenty years ago. It cannot be doubted that among three millions of people there must be some insane and some suicides; but I will venture to say that more cases of both occur annually among every hundred thousand of the population of Great Britain than among all our slaves. Can it be possible, then, that they exist in that state of abject misery, goaded by constant injuries, outraged in their affections and worn down with hardships, which the Abolitionists depict, and so many ignorant and thoughtless persons religiously believe?

With regard to the separation of husbands and wives, parents and children, nothing can be more untrue than the inferences drawn from what is so constantly harped on by Abolitionists. Some painful instances, perhaps, may occur: very few that can be prevented. It is, and it always has been, an object of prime consideration with our slaveholders to keep families together. Negroes are themselves both perverse and comparatively indifferent about this matter. It is a singular trait, that they almost invariably prefer forming connections with slaves belonging to other masters, and at some distance. It is therefore impossible to prevent separations sometimes, by the removal of one owner, his death, or failure, and dispersion of his property. In all such cases, however, every reasonable effort is made to keep the parties together, if they desire it. And the negroes forming these connections, knowing the chances of their premature dissolution, rarely complain more than we all do of the inevitable strokes of fate. Sometimes it happens that a negro prefers to give up his family rather than separate from his master. I have known such instances. As to wilfully selling off a husband, wife, or child, I believe it is rarely, very rarely done, except when some offence has been committed demanding "transportation." At sales of Estates, and even at Sheriff's sales, they are always, if possible, sold in families. On the whole, notwithstanding the migratory character of our population, I believe there are more families among our slaves, who have lived and died together without losing a single member from their circle, except by the process of nature, and in the enjoyment of constant, uninterrupted communion, than have flourished in the same space of time, and among the same number of civilized people in modern times. And to sum up all, if pleasure is correctly defined to be the absence of pain—which so far as the great body of mankind is concerned, is undoubtedly its true definition—I believe our slaves are the happiest three millions of human beings on whom the sun shines. Into their Eden is coming Satan in the guise of an Abolitionist.

As regards their religious condition, it is well known that a majority of the communicants of the Methodist and Baptist churches of the South are colored. Almost everywhere they have precisely the same opportunities of attending worship that the whites have, and besides, special occasions for themselves exclusively, which they prefer. In many places not so accessible to clergymen in ordinary, missionaries are sent, and mainly supported by their masters, for the particular benefit of the slaves. There are none I imagine who may not, if they like, hear the gospel preached at least once a month; most of them twice a month, and very many every week. In our thinly settled country the whites fare no better. But in addition to this, on plantations of any size, the slaves who have joined the church are formed into a class, at the head of which is placed one of their number, acting as deacon or leader, who is also sometimes a licensed preacher. This class assembles for religious exercises weekly, semi-weekly, or oftener, if the members choose. In some parts also Sunday schools for blacks are established, and Bible classes are orally instructed by discreet and pious persons. Now, where will you find a laboring population possessed of greater religious advantages than these? Not in London, I am sure, where it is known that your churches, chapels, and religious meeting-houses, of all sorts, cannot contain one-half of the inhabitants.

I have admitted, without hesitation, what it would be untrue and profitless to deny, that slaveholders are responsible to the world for the humane treatment of the fellow-beings whom God placed in their hands. I think it would be only fair for you to admit, what is equally undeniable, that every man in independent circumstances, all the world over, and every Government, is to the same extent responsible to the whole human family, for the condition of the poor and laboring classes in their own country and around them, wherever they may be placed, to whom God has denied the advantages he has given themselves. If so, it would naturally seem the duty of true humanity and rational philanthropy to devote their time and labor, their thoughts, writings, and charity, first to the objects placed as it were under their own immediate charge. And it must be regarded as a clear evasion and sinful neglect of this cardinal duty, to pass from those whose destitute situation they can plainly see, minutely examine, and efficiently relieve, to inquire after the condition of others in no way entrusted to their care, to exaggerate evils of which they cannot be cognizant, to expend all their sympathies and exhaust all their energies on these remote objects of their unnatural, not to say dangerous, benevolence; and finally, to calumniate, denounce, and endeavor to excite the indignation of the world against their unoffending fellow-creatures for not hastening, under their dictation, to redress wrongs which are stoutly and truthfully denied, while they themselves go but little farther in alleviating those chargeable on them, than openly and unblushingly to acknowledge them. There may be indeed a sort of merit in doing so much as to make such an acknowledgment, but it must be very modest if it expects appreciation.

Now I affirm, that in Great Britain the poor and laboring classes of your own race and color, not only your fellow-beings, but your *fellow-citizens*, are more miserable and degraded, morally and physically, than our slaves; to be elevated to the actual condition of whom, would be to these *your fellow-citizens* a most glorious act of *emancipation*. And I also affirm, that the poor and laboring classes of our older free States would not be in a much more enviable condition but for our Slavery. One of their own Senators has declared in the United States Senate, "that the repeal of the Tariff would reduce New England to a howling wilderness." And the American Tariff is neither more nor less than a system by which the slave States are plundered for the benefit of those States which do not tolerate Slavery.

To prove what I say of Great Britain to be true, I make the following extracts from the Reports of Commissioners appointed by Parliament, and published by the order of the House of Commons. I can make but few and short ones. But similar quotations might be made to any extent, and I defy you to deny that these specimens do not exhibit the real condition of your operatives in every branch of your industry. There is a course of variety in their sufferings. But the same incredible amount of toil, *frightful destitution*, and utter want of morals, characterize the lot of every class of them.

Collieries. "I wish to call the attention of the Board to the pits about Brampton. The seams are so thin that several of them have only two feet headway to all the working. They are worked altogether by boys from eight to twelve years of age, on all-fours, with a dog-belt and chain. The passages being neither ironed nor wooded, and often an inch or two thick with mud. In Mr. Barns' pit, these poor boys have to drag the barrows with one cwt. of coal or slack sixty times a day, sixty yards, and the empty barrows back, without once straightening their backs unless they choose to stand under the shaft and run the risk of having their heads broken by a falling coal."—*Rep. on mines*, 1842, p. 71. "In Stropshire the seams are no more than eighteen or twenty inches."—*Ibid.* p. 67. "At the Booth pit," says Mr. Scriven, "I walked, rode and crept eighteen hundred yards to one of the nearest faces."—*Ibid.* "Chokedamp," "Firedam," "Wildfire," "Sulphur" and "Water" at all times menaced instant death to the laborers in these mines." *Robert North*, aged sixteen: Went into the pit at seven years of age, to fill up skips. I drew about twelve months. When I drew by the girdle and chain my skin was broken, and the blood ran down. I durst not say anything. If we said anything, the butty, and the revee who works under him, would take a stick and beat us."—*Ibid.* "The usual punishment for theft, is to place the culprit's head between the legs of one of the biggest boys, and each boy in the pit—sometimes there are twenty—inflicts twelve lashes on the back and rump with a cat."—*Ibid.* "Instances occur in which children are taken into these mines to work as early as four years of age, sometimes at five, not unfrequently at six and seven, while from eight to nine is the ordinary age at which these employments commence."—*Ibid.* The wages paid at these mines is from $2 50 to $7 50 per month for laborers according to the age and ability, and out of this they must support themselves. They work twelve hours per day.—*Ibid.*

(To be continued.)

West-Indies.

From the League.

JAMAICA LEGISLATION—OPPRESSION OF THE NEGRO POPULATION.

The following important statement of facts was made at a recent meeting at Exeter Hall, by the Rev. W. Knibb, the celebrated Baptist minister, of Jamaica:—

"I do not wish to say one word against the legislators of Jamaica, except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could apply to them. I should not so fully enter into this discussion had not the truth of my statements been called in question by the honorable members of the House of Commons. (Hear, hear.) When I was traversing the bosom of the mighty deep a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St. Thomas, a person said to me, 'Have you any connection with, or do you know the individual who is called, Knibb—he whom Lord John Russell spoke about?' (Laughter.) I said, 'I am the man.' (Loud cheers.) I will just read this extract from the *Spectator*, because I do think that, if the House of Commons choose to cast a slur upon the veracity of a missionary without any just occasion, knowing that they are shielded, and expecting that he is five thousand miles off, the people ought to know that all the truth is not confined within its walls—that a missionary may speak the truth though he has not as yet the word 'honorable' attached to his name. 'Lord John Russell admitted,' and you will excuse me reading an extract from the paper, 'that the West Indies had a considerable claim upon us owing to the recent abolition of Slavery, but he denied that the plan would benefit the laborers in the colony. After emancipation they enjoyed a considerable degree of prosperity;' that is quite true, the first two or three years. 'But now their wages have been reduced to 7s. per week. Taxes to support immigration purposes have been made to press heavily upon the laboring population, with the rise in the price of provisions; that taxation has gone to reduce their supply of food, and attempts are made to introduce vast numbers of laborers from the shores of Africa, entailing great danger lest civilization in the West Indies should be swamped by that inroad of people of a barbarous condition.' He made these statements on the high authority of Mr. Knibb.—This avowal was greeted with loud cries of 'Oh! oh! oh!' (Cheers.) I will now, Sir, with your permission, let this respectable company know where the 'Oh! oh! oh!' ought justly to lie. It is necessary to state, that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat, and so long as the cry shall be heard, that Jamaica cannot live unless the inhabitants make sugar and rum—so long as her fruitful soil is exhausted by these articles of export—we must find something to eat from other countries. I have the imports of Jamaica for the last three years, an account of everything that has come into that colony, and the duties paid thereon; but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 139,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s.; the former tax being 4s. (Hear, hear.) Of corn-meal, which is very much consumed by the laboring population, and especially by the children, there were 32,337 barrels imported. In the time of Slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when *this law was passed, when the free peasant had to* purchase it, the tax was raised to 3s. per barrel. (Cries of 'Shame.') Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice,—rice, which is consumed very considerably by the people, there were 14,077 bags brought in, each bag weighing, I should think, about two cwts. The tax, when the slave-owner had to feed his slave, was 1s. per cwt.! It is now 4s. per cwt. (Cries of 'Shame.') Salt fish, which is another article of food very generally consumed, and of which 150,000 cwts. were brought in last year, was without a tax at all, or at most a very trifling one, not amounting to more than 6d. per cwt.; but that has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use, and indeed it is their staple food with which to savor their yams—was subjected to a trifling tax during the time of Slavery. They have now raised it on American pork to the tune of 20s. 6d.—(Renewed cries of 'Shame.') There were brought into Jamaica last year 29,803 barrels of pork, and to show you the difference between that brought from England and that from America—and I have been very particular in my statistics—I must state that 4,718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s. and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel; the English tax laid by the British House of Commons is 3s. per cwt. or 5s. the barrel. So that from this single article alone, consumed by the peasants, or nearly so, at any rate the lower classes, a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the freeman to wash his hands without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box, now they have made it 2s. And when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the freeman is made to feel it. (Hear, hear.) I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world, and by the wicked conduct (for I cannot designate it by a weaker term) of these men who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims. Taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on food they must eat every day. But to show the *animus* of these men, as soon as the freeholds had been purchased there was a demand for white pine, and pitch pine, and lumber shingles. The tax was taken off, or nearly so, from white and red staves, with which puncheons and hogsheads were made, and the hoops with which they were bound. (Hear, hear.) Before the introduction of freedom the duty on staves was 12s.; they have kindly reduced it to 2s. The tax on wooden hoops was 4s. and they have reduced that to 1s. (Hear, hear.) The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the individuals wanted to build their houses with, that which was 4s. before is made into 8s. for white pine and 12s. for pitch pine. (Hear, hear.) Those *who have been in the colonies know full well that* if the emancipated laborer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom the tax on shingles was 1s. but that has been raised to 4s. and 8s. Now, there is just as much more wood in one white oak stave as there are in two shingles, so that on the same amount of wood they have taken off 12s. and put 2s. on; and with respect to shingles, which were formerly 1s. they have now put on 4s. and 8s. The imports of shingles *have been* 7,526,293 *feet of* white pine and pitch pine, while of staves imported for the planter there have been 827,262. The whole taxes raised on imports, principally from the articles to which I have referred, have been as follows:—

	£	s.	d.
1842 - - - - -	127,821	14	6
1843 - - - - -	190,250	9	3
1844 - - - - -	192,517	12	7;

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, *and the lumber he purchases, during three years*, of £510,589 16s. 4d. Now, then, who is right—myself, or the gentlemen who say, 'Oh! oh! oh!' (Laughter and cheers.) Perhaps it will be said that I ought to tell you how the money is spent. We have to deplore a spirit in the islands of the West, which appears never to be satisfied when matters are doing well; and hence there has been, especially during the last two or three years, a combined and well-directed effort to deluge Jamaica with other laborers at the laborers' expense. Lord John Russell stated that this was the fact. There has been expended in immigration, chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships, the sum of £105,514 9s. 6d.; and to erect houses, £22,757 6s. 11d.; making a total of £128,271 16s. 5d.; and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in laborers, when I could prove, and have stated in Jamaica that I could prove, to a demonstration, that they had not work enough for the laborers they possess. (Hear, hear.) You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets. There is Mr. Commissioner this, and Mr. Comptroller that, and Mr. Superintendent the other; and snug berths for themselves, and ruin for the colony, is the motto on which they appear to act."

Selections.

ESSEX COUNTY ANTI-SLAVERY SOCIETY.

Eleventh Annual Report of the Board of Managers of the Essex County Anti-Slavery Society; presented by Addison Davis.

Another year of the existence of this Society has dropped into the great ocean of a past eternity, and we still find ourselves struggling against a pro-slavery public sentiment.

During the past year, the society has held meetings at Methuen, Marblehead, and Manchester. At each of these places, a favorable impression was made, though much remains to be done in each, before the full triumph of our cause.

In presenting this Report, the Board would take occasion to call the attention of the members of this Society to those great principles that lie at the foundation of the Anti-Slavery movement. It is a good inquiry for Abolitionists to institute, whether those great and glorious principles that first raised our banner on high to the gaze of an astonished nation, have not been left to bear too small a part in the great contest now going on in favor of human rights. On looking back to the first stages of this enterprise, we are astonished to see with what avidity the people drank down the truths of Anti-Slavery. Notwithstanding the vials of pro-slavery wrath were emptied upon the heads of the Abolitionists, and every species of contemptible falsehood and trickery was resorted *to for the purpose of crushing this in*fant giant, it still kept on its way rejoicing—dashing down the waves of opposition as easily as the "oak leviathan" of the deep dashes the tiny riplet from its prow. But an evil hour came. There were those who enlisted in the cause at the outset, who ran well for a season. But they had not counted the cost; and when the day of trial came, they failed. These individuals endeavored to narrow the platform, by *dragging in upon it their sectarian views on* certain points, and endeavoring to subject the members to those views. Of course, freedom rebelled against it. This brought on a war, and a separation took place. The many-headed hydra of new organization being born of sectarianism, was nursed in the bosom of priestcraft. Consequently the attention of Abolitionists was necessarily turned away from disseminating the first principles of Anti-Slavery truths, to watch the movements and thwart the designs of this monster. Stabs at the vitals of Anti-Slavery were made from other quarters than professedly pro-slavery. Many, who inquired after its health, carried the concealed dagger. An unhallowed attempt was made to push one-half the human race from the platform. A blasphemous attempt was subsequently made to deify politics as the great God of the universe. These, and other equally unjust things, had to be met and put down, before the movement could go on. They have been met, and shorn of their locks. Their power to harm is well nigh annihilated.

We would *respectfully suggest*, whether the present is not a good time to commence, with renewed vigor and zeal, the inculcation of the fundamental principles of our movement. Observation will soon teach any one who doubts the wisdom of this course, that there is still a most lamentable ignorance on the part of the great mass of the people as to what the institution of Slavery is, and the necessity there is for its *immediate* abolition. Strange as it may seem, there are those in this day, who still doubt the expediency of immediate emancipation—who still say that the slave is a contented and happy being, better off than the northern laborer. These have not learned the A B C of Anti-Slavery. Thousands of others are there, who have humane hearts, who, owing to the tendency of mankind to see only what is immediately before the eye, forgetting the woes of the far off, are still sleeping over the wrongs of the outraged slave. These need only to have the case of the slave brought vividly before them, and they at once will be enlisted in his cause. It is a truth that cannot be gainsayed, that the people do not yet hate Slavery. Many are still doubting whether it be a moral evil. Now, it seems to us, that the great thing to be done is, to make the people see that Slavery is a thing only to be hated, never to be loved; that it is a system of unmitigated cruelty and outrage—the concentrated essence of every abomination—unmixed, unadulterated wickedness—the "spawn of central hell." Until this is done, no advance can be made in this movement. The success of our cause must depend on making the people believe the exceeding wrong of Slavery, and the glorious *right* of Anti-Slavery. When the former is seen, the latter will be like the unveiled sun in mid-heaven.

From these considerations, we suggest to all engaged in this enterprise the importance of dwelling more upon the first principles of the movement.—We do not mean by this, that we are to abandon any ground we have taken heretofore. We do not mean that any are to lessen a particle of their effort to show up the iniquitous character of the pro-slavery institutions of this country. But, as Abolitionists, we would have it perfectly understood, that we attack no institution, as such, that is not necessary in the onward progress of our cause. We attack them, because they are PRO-SLAVERY institutions, and not because they are *institutions*. The true policy in carrying forward any of the fragmentary reforms of the day is to keep the question as clear of every other as possible. There is such a connection between all the various evils, that, in attacking one, it sometimes seems necessary to attack all. It should be the duty of those engaged in any *specific reform* to keep the question as distinct from others as may be. Instead of dragging in, there should be a disposition to push out, every subject not essential to the success of the cause. It seems to us that this is the true course to pursue, and that all attempts to carry on a fragmentary reform upon any other plan will fail. If, in carrying on the Anti-Slavery cause, it be necessary to attack all the various evils that afflict the race, then it seems to us there can be but little propriety in calling our organization an Anti-Slavery *Society. It would be better to call it a Society for* Universal Reform. Then, any sin would be fair game upon its platform. But not so now. Ours is a limited platform in one sense. Our movement is confined to doing away with one evil, namely, chattel slavery and its concomitants. This is the only sense in which the platform is limited. We welcome to it a universe, but at the same time deny the right of each and all to use it for any other than the very purpose for which it was framed. It seems to us there can be no other ground of associate action. While, *therefore*, we have been compelled to come in contact with many of the institutions of the country, we would have it understood that we have attacked them because of their pro-slavery character, and not because of their existence. And we would have this view kept still more plainly before the community than ever. For instance, in our assault upon a pro-slavery Church, we would hold up the bleeding and manacled slave, and charge the guilt of his enslavement upon *it*, as being the bulwark of the gory system under which he suffers. We would show the community the body-mangled, the soul-crushed slave, as he goes from one ecclesiastical body to another, seeking help, and finding none—receiving from one the answer, that the system under which he suffers is not a moral evil—from another, that "it has nothing to do with either slavery or anti-slavery"—and from still another, that most heartless and diabolical answer, that it has "no right, *wish* or intention" to do anything to help him. We would *have this view of the case rung in the ears of the* guilty supporters of pro-slavery churches, until they take the mountain weight of those churches from the breast of the slave. And we would say the same of the State. Let it be rung in the ears of this guilty nation, that it is crushing the slave to the earth.—Let all be called upon to come out from the support of the Government, not because government is wrong in itself, for this would be changing the issue, and giving the enemy a chance of escape, or at least a respite; but because of its pro-slavery character. If *we call upon the people to leave the Government*, because government itself is wrong, then we lose all the benefit of our former blows. For our great object, heretofore, has been to establish the inherent sinfulness of Slavery, and from thence to draw the inference that whatever institution supports it is wrong, so far as its support goes. Now, at the very moment of victory, shall we abandon the premises laid down at such a cost, and assume another, and altogether a new one? This, it seems to us, would be the height of folly. And the moment we call upon people, as Abolitionists, to leave the Government of this country, because government in itself is wrong, we shall be guilty of this folly. We would give our opponents no such advantage as this. We would constantly nail them to the fact of the pro-slavery character of the Government, and *for this reason* call upon them to abandon it. Let us cling to our old premises, that Slavery is universally and always sinful; and then it will be seen, that whatever institution gives support to it, is itself unworthy of support. We think, by so doing, we shall better subserve the cause of Anti-Slavery than by taking the other course.

In looking back at the various developments of the past year, we see many things that indicate the speedy downfall of Slavery. It is true, the Texas plot has succeeded, and we now shall have without doubt the "valley of rascals" as a part of our national domain. Yet even this fact tells well for the cause; for it shows the desperate condition into which the anti-slavery sentiment has driven the supporters of Slavery. They have been compelled to annex Texas, in order to secure the existence of the peculiar institution by thus "extending the area of slavery." But, though the fact of annexation shows the progress of anti-slavery sentiments, it does not lessen the guilt of the plotters of that damnable act of treason against humanity. And shame, burning shame, be stamped on the brow of those who did the deed, and deeper shame upon the truckling dough-faces from the North, who helped consummate the traitorous plot!

What effect the annexation will have upon Mexico and other nations is yet problematical. If we escape war, we shall be fortunate. If Slavery asks war, it must come. Its motto is, "Our country, right or wrong," or perhaps we should say, "Slavery forever, right or wrong." This being the case, it becomes Abolitionists to utter still more heartily than ever the cry, of "*NO UNION WITH SLAVEHOLDERS.*" And, certainly, the prospect for success under this *motto looks promising. A division has already* taken place in two of the largest religious denominations in the land. The anti-slavery agitation has rent asunder the Methodist and the Baptist denominations. Whatever the motives may have been that actuated them, whether selfish or otherwise, it cannot be doubted that the movement will have a powerful influence upon the political union of the States. We think it is a preparatory step towards its dissolution. May the day be hastened when as a means of abolishing Slavery, the political union of the States—together with all other slaveholding unions—may be dashed into atoms. In order to do this, let each one do all in his power to bring about a public sentiment which is to do the deed. We will yet cherish the fond hope that the time is not far distant when

"From each and all, if God has not forsaken
Our land, and left us to an evil choice,
Loud as a summer's thunderbolt, shall waken
A people's voice.

"Oh, let that voice go forth! the bondman sighing,
By Santee's wave, in Mississippi's cane,
Shall feel the hope within his bosom dying,
Revive again.

"Let it go forth—the millions who are gazing
Upon us sadly from afar shall smile,
And unto God devout thanksgiving raising
Bless us the while.

"Oh! for your ancient freedom, pure and holy,
For the deliverance of a groaning earth,
For the wronged captive bleeding, crushed, and lowly,
Let it go forth!"

The report was accepted.

From the True American.

EDGAR NEEDHAM.

We publish to-day the letter of this true man to his persecutors. He talks like one who had a soul in him to be saved, and after a manner that must win the admiration of all good men. Mr. Needham might well say to the newspaper press of Louisville, as the Satyr of the fable said to the man, "get you gone, for you blow hot and cold with the same breath."

What are the circumstances? Mr. Needham is a Democrat, and believes in the political equality of man, and seeing that Slavery not only deprived the blacks of Kentucky of this, but that the system subjected the great mass of his fellow-citizens to a *necessary political* and *social inequality*, he sets about, like an honest and sensible man, to reduce his faith to practice.

All over the Union, yes, in our own State, the Democrats have been abused for *professing* liberty and republicanism, but practising servitude and despotism; and yet when a strong-hearted man undertakes to put himself in the true position which an enlightened conscience, and this pharisaical press have taught him; these same men come down upon him with all the terrors of unmeasured denunciation. Mr. Needham, seeing that the statesmen and moralists of the State are callous and indifferent to all the accumulated curses and crimes of Slavery, *goes up* to a Convention of his fellow-citizens, of the same great Republic, to devise the ways and means to free his country from her greatest evil; and for this, too, he is bitterly denounced; although no one is so shameless as to deny his legitimate right so to act. But last year there was called a Convention in "*all the Slave States*," not only *avowedly treasonable*, in some places; but from the very face of the proposition itself, revolutionary and anti-patriotic; and men went up to it from "Old Kentucky," too: yet these same fastidious gentlemen were as mute as any sucking doves!

Mr. Needham says that the Kentuckians are as humane as any set of slaveholders in the world, (*and in this he no doubt told nothing but the simple truth*,) but the *system of slavery* is utterly *wrong*, because even here, within his own knowledge, two horrid cases of barbarity, which he instances as having occurred in his own city, have taken place; and urges this as a cogent reason why the institution should be overturned. Will any man of common sense or common honesty deny the blameless legitimacy of such a course? Yet some of the sycophants of power pour forth the most scathing abuse, as if he were the author of the crimes alleged. Let justice be done, though the Heavens fall. We say that Mr. Needham not only showed himself a man of soul, but a moralist, *with a remnant of common sense*, which seems to have departed utterly out of the heads of some professing to be the followers of God. They have found out some poor foreigner, untouched with the true genius of Republicanism, who did this deed. Pray, Messieurs who armed this man with the power to do it with impunity? *Every voter in the State of Kentucky, these pharisaical journalists among the rest!* Who put it in the power of any foreigner or home villain in the land, to do the same deed or worse, over again, whenever it suits them? *These* same journalists! Who legalize a domestic slave-trade, which is worse than burying a dead child without a shroud? These same journalists! Who enable the heartless to separate husband and wife, father and child, sister and brother, lover and lover, with impunity, which is worse than burying a child without a shroud? These same journalists! Who take the care of the intellectual and moral discipline of the child, generally to the utter neglect of both, out of the control of parents, a thing worse than burying a babe without a shroud? These same journalists! Who allow the master to deny the slave the selection of his own physician, and enable some horrid quack to pour down unmeasured quantities of calomel into the throats of unresisting victims? These same journalists!

Who take the Bible, if it be the only means of the salvation of the souls of men, from the bands of a great portion of the blacks—destroying not the body, but the soul—a thing worse than burying a child without a shroud? These same journalists! Who encourage habitual prostitution of both sexes by denying to slaves legal marriage—a thing worse than burying a child without a shroud? These same journalists! Who, by the unlimited control of the master over the slave, by the thousand enforcements *short of legal criminality*, has the virtue of every female in his power—in the eye of common sense and of God, has given the lustful power of rape upon every female slave—a thing worse than burying a child without a shroud? These same journalists! Who disarms the black, and gives the master the power, by excluding negro testimony, of life and death over his fellow-man—a thing worse than burying a child without a shroud? These same journalists! Who has given the lie to the immortal Declaration of Independence, that all men are "born free and equal, and entitled to life, liberty and the pursuit of happiness"—a thing infinitely worse than burying a child without a shroud? These same journalists! What say you, gentlemen, guilty or not? Are you not ashamed of yourselves, then, to come up in full pack, with thundering tones and blood-thirsty tongues after one poor little mechanic and Democrat, who mustered up soul enough to say, this slave system is a horrid affair, when it puts it in the power of *one villain, in* the midst of Kentuckians, to bury a miserable unclad child without shroud or coffin? Do you understand us? We say that Needham spoke the truth, and spoke it like a man, and if *Kentuckians are men*, he *shall be upheld—triumphantly, honorably upheld!* If he falls—truth falls with him! If he is dishonored, then are Washington, and Adams, and Franklin, and Jefferson, and Madison, and Sherman, and Morris, and a host of names, which the world deemed illustrious, damned forever! If he is wrong, the Declaration of '76 cannot be right! If he is crushed, the pillars of the Constitution go down with him! If he has sinned, then is Christianity a miserable fable! If he dies, justice dies with him! If he is lost, let him perish with the bitter yet neutralizing reflection,—that he leaves a home, unworthy of his soul's expansive aspirations—that he quits a world, not worth living for! It cannot be! We regard these as but the spasmodic grimaces of the wounded monster. *Slavery cannot be defended—it must be abandoned. It is doomed.* IT MUST DIE!

From the League.

SPEECH OF GEORGE THOMPSON,

At the second great Metropolitan Anti-Corn-Law Meeting.

Mr. George Thompson then came forward amid prolonged and reiterated applause, which having subsided, he addressed the meeting as follows:—I deem it, Sir, a high and noble privilege to be permitted to occupy such a position as that in which I now stand. If pride were allowable under any circumstances, a man, *I think, might be forgiven being* proud to address such an audience as this, on so important a theme, surrounded by such individuals as occupy this platform, and various other portions of this house. It is gratifying to know in giving utterance to what we believe to be just, humane, and enlightened opinions, that our audience is not confined within these walls, but that we find an audience of millions of men, wherever our language is known, and in whatever locality, the measures we recommend are likely to affect the interests and destinies of the human race. (Loud cheering.) I do not think there is a spot on the surface of the globe to which human eyes are directed with more interest than that on which we stand to-night. I do not believe there is a question agitating the minds of intelligent beings in any part of the world, more important than the one which is occupying our attention to-night. I do not think there is a question that enters more minutely into the concerns of men, or is more closely and inseparably allied to their best temporal interests. (Cheers.) We are not even discussing a national question; for we hold it to be true that Free-Trade is not only the right of men individually, but that it is the interest of nations universally. (Cheers.) We are not advocating the cause of our country alone, still less of any particular class in the community, but of men everywhere, wherever they live—and where do they not?—under the primeval curse of earning their bread in the sweat of their brow. (Cheers.) All we ask is that human industry should possess its own; that men should be permitted to enjoy the fruits of their honest labor—that no man should be permitted to rob them in the quantity, quality, or price of that which they obtain in exchange for their labor. (Hear.) It is exceedingly difficult to know on what topic to address an audience in Covent-Garden Theatre. I would advise the man who expects to speak here at any time never to read the speeches that are made upon these occasions, or even to hear them. Let him content himself with the merits of this question, and be as ignorant as he can be of what goes on in this house, or in reference to the question of Free-Trade in other public meetings; for if he should attend them, or read the addresses there delivered, he cannot, while he sits here, or while he meditates elsewhere, select a topic on which he does not know that eloquence and argument have been almost exhausted, and he cannot chose a subject without treading over ground that has already been traversed by those who *have gone before him. In fact*, our ground is growing every day narrower, even if we take in all the topics that are legitimately in connection with this question. We had a good many fallacies afloat in days past, but now they are exploded. (Laughter.) The man would be fighting a shadow to-night who got up to battle with "the paramount interest of agriculture." He would be contending with a shadow who got up to talk about "peculiar burdens," for we have never been able to find them, and the squires will not help us to do so, or show us where they are. We cannot even take up the old topics on which we used to talk, namely, the antidotes to distress, depression, and misery, which, when brought forward, were all intended to direct public attention away from the one great source of evil, and the one grand remedy for existing grievances. We hear no more said now about emigration as a substitute for a repeal of the Corn-Laws; no more talk—or very little at most—of home colonization; and scarcely *anything of national education*, as the things to which the public should direct their attention; and not much, I believe, considering the sensation created awhile ago, on the subject of al-

lotments of land. We may, however, glance, Sir, to-night at some events which have transpired since the last public meeting was held in this place. Several interesting events have subsequently occurred. The first to which I will allude is the holding of a great meeting in Manchester, at which the Council of the Anti-Corn-Law League laid a report before their constituents. It was a good report. As our brethren on the other side of the Atlantic would say, it was "a most satisfactory document." (Cheers and laughter.) It stated that £86,000 had been collected in fifteen months; that our respected chairman would not again have to sustain a defeat in the southern division of Lancashire. (Great cheering.) It reported that his defeat had led to the enfranchisement of about 1,750 individuals in that country, and the obtaining of a clear majority of more than 1,000 of the votes in that county in the cause of Free-Trade. (Much cheering.) The report also alleged that a great effort, and a successful one too, had been made in the cause of registration in almost all parts of the country; that much had been done in the West Riding of Yorkshire, and that that important portion of the kingdom is not likely soon to be again represented by two gentlemen who are monopolists. It went on to state, that in other parts of the kingdom, in North Cheshire, as well as in the county in which we are assembled, much had been done in the way of carrying out the plan so ably devised by the distinguished gentleman on the platform, and his coadjutors, for the purpose of regenerating the county constituencies of the kingdom. (Loud cheers.) All this is reported, and, in addition, a sanguine expectation is held out, that when the magnificent Anti-Corn-Law Bazaar is held in this place, in May next, there will be such an addition made to the League fund, as the result of the entrance and purchase money connected with that grand exhibition, that the maximum sum asked for at the hands of the public in the cause of Free-Trade will be quite, if not more than realized. (Loud cheers.) We have not only had a report from the Council of the Anti-Corn-Law League of a most gratifying character, but, on the other hand, we have also perused, in the city of London, accounts of a grand meeting of the Agricultural Protection Society. (Laughter.) I have read the report of that meeting, but I cannot pronounce upon it the same verdict which I have with reference to the report of the Council of the Anti-Corn-Law League. (Hear, hear.) A more stale, flat, unprofitable, and unargumentative document I have never before seen (laughter); all rationality seems to have fled from the heads of the men who are connected with that Protection Society. (Laughter.) While it seems to be only necessary to join the Anti-Corn-Law League for an individual to become a sensible man (cheers and laughter), it seems only requisite to join the Protection Society in order to become most confused in intellect (renewed laughter)—most incapable of understanding the subject, and still less of arguing respecting it. I will undertake to sacrifice anything you shall please to condemn me to forfeit if you will find an individual who will point out to me, throughout the speeches made at the Freemasons' Tavern, on the occasion of the great agricultural dinner, one argument. (Cheers and laughter.) It is needless to dwell on that spectacle. If there was nothing edifying, there was something at least amusing, and a vast deal supremely ridiculous. (Laughter.) We have also recently had a Queen's speech. On that it will not become me to speak, excepting to say that it is as tame as queens' and kings' speeches usually are, and has turned out as delusive as such speeches generally turn out to be. And we have had, above all this, a financial statement from the Prime Minister of the country, which seems to be the topic of topics at the present moment. And what shall we say of this? I will not say it wants skill, but I will assert that it wants courage. (Cheers.) I will not allege it wants plausibility, and tact, and eloquence, but that it is vastly deficient in honesty and truth. (Cheers.) I will not say it does not profess sympathy with the poor, but I will say that the measures recommended do not possess much power to benefit this class of society, which seem to be, according to the words of the right honorable baronet, the special object of his sympathy and regard. (Cheers.) It has been already stated by the enlightened gentleman who has preceded me, that with the measures of Sir Robert Peel brought before the public in that statement, we do not seriously quarrel. They are good as far as they go. We are thankful to know that the course is now being cleared by degrees for the grand heat. (Laughter and cheers.) This might not be absolutely necessary, but at all events it will prove to be convenient. We shall not now have deputations going up to Government about glass. We see through that subject now. (Great laughter.) We shall hear no more of deputations on the subject of coals, unless others come up to London to ask for an export duty again to be put on that article, which is not very probable. (Laughter.) Sir Robert Peel allows the introduction of certain kinds of wood to *stave* off the discussions on other subjects; and then, by delusive schemes, which Mr. Wilson has so ably exposed—and no man can do so better, and few so well—he tries to be exceedingly *sweet* on the community, and to put off the repeal of the Corn-Laws by giving us a lollypop. (Laughter.) Now, some benefit will doubtless accrue from these changes. We cannot contemplate without thankfulness any prospect of glass windows being put into the cabins of the Irish. (Cheers.) We are very curious to know whether we shall have our watches and chronometers regulated by glass balances instead of steel ones, for we are told that one of these remarkable curiosities was exhibited by the Prime Minister of England on the Treasury benches the other night. We find little fault with that which he has done. His grievous sin lies in what he has omitted, and it is a heavy one for such a man to commit,—with his knowledge of this country, its geographical position, its high and wide connection with the world at large, the peculiarities of its population, and the resources for which it is distinguished, as well as the many features for which it is celebrated,—that he can satisfy his own conscience, and seek to pacify the public and the world, by coming down to the House of Commons for the purpose of reducing duties on certain articles without disturbing those gigantic robberies in the shape of protection which are still permitted to live unassailed, and even unthreatened by the Prime Minister. (Great cheering.) He has granted what we never asked for. We did not demand a reduction of taxes levied for the purpose of revenue. We did ask for a reduction and annihilation of the taxes levied for the sole purposes of protection; but Sir Robert Peel has not only not touched the protective system, but he has rather strengthened it, and augmented its profits, so far as he has meddled with it at all. Errors of judgment have been corrected by the right honorable baronet. He has known how to remedy the defects of his predecessors in maters of legislation upon minor points. This he has done certainly. He has shown a degree of sagacity, industry, patient toil, and mastery of details, perhaps superior to what almost any other man could have exhibited; but what else has he done? He has corrected those errors of Parliament, those defects in legislation, which may be referred more to the judgment than to the heart—more to the intellect than to the want of principle; but he has left alone that vice of legislation against which the whole community is crying out, and he has purchased the support of great monopolists, holding out to the people the prospect of buying certain articles more cheaply, and importing others more abundantly, although that very reduction in taxation they themselves will have to make up, and he therefore is only making them a present of a part of their own. For what does he do? He says, "There is a surplus revenue for this year of £5,000,000 sterling; but I mean to continue the income-tax. I might do away with that obnoxious impost, and meet all the ordinary expenses of the State until April, 1847, without having recourse to that or any property-tax. I recommend, nevertheless that you should continue it for the three years, and in exchange for the £5,000,000 taken out of the pockets of the people, I will reduce the taxes on glass, cotton, coals, &c. &c. to the amount of a million and a half, two millions, or three millions." This is exceedingly generous; but I say again that we do not find fault with what he has done. His sin as a statesman lies in not having done that which he ought to have done. He has abated minor evils, but left the monster evil undisturbed. Small benefits have been conferred that huge injuries might go unredressed, and in the matter of sugar be augmented. Sir Robert Peel has aimed at popularity by giving the people a part of that which he took from them in the first instance, and he has made the monopolists disgorge absolutely nothing. He has shifted the burdens, but he has not lessened them: as Mr. Cobden prophesied, he has shuffled the cards, and nothing more. The incubus of protection still remains; but, happily, the League exists too. (Cheers.) I have been met by one or two parties in the street, since Friday night, and they have said to me, "I suppose you are not going to carry on your league operations any more, are you?" My simple reply to that has been given in the shape of another question—"Are the Corn-Laws repealed? Are the sugar duties abolished? May the corn, coffee, rice, sugar, tobacco, of other counries come in upon equal terms with the productions of our own plantations? If not, the League has yet its work to do, and is determined to do it." (Loud cheers.)

(To be continued.)

Communications.

Letter from Isaac S. Flint.

COOPERSTOWN, July 9th, 1845.

Friend Gay:—I have been surprised at the general ignorance as to the doctrines of the American Anti-Slavery Society, which prevails throughout Northeastern New-York. In neighborhoods where Liberty-partyism has been preached for years, I have found the people seemingly ignorant that a great moral movement is in progress, which teaches that Slavery is not to be supported in the name of the "Union" any more than in political parties. When the rallying cry, of "No union with Slaveholders," was first raised, I was slow to adopt it, doubting even if it were universally applicable to the wants of the cause. But one year's Anti-Slavery experience has taught me that no watchword carries such terror into the trembling hosts of Slavery as this. Nothing startles the pro-slavery religion and politics of this guilty land like the earnest, consistent cry of "No Union with Slaveholders," either in Church or in State. It uncovers the foe, drives him from his hiding-places, and compels him to do battle under his own colors. It shows the world who and what are his friends; how the religion of the land takes up the cudgel in his defence; distorting the Word of God in his favor; thus showing their infidelity to that word; and how the self-styled Democracy, at the beck of a false religion, labors to perpetuate the curses of Slavery. In short, the direct issue seen and known of all men. Pro-slavery religion has always felt, that men, who denounce man-stealing as a sin under all circumstances, and yet continue to give Christian fellowship to a man-stealing church, are not sincere: and so politicians will not begin to feel the force of our denunciations until they are accompanied by honest lives. Certainly not while we annually re-create a slaveholding Government and Constitution by our votes.

But to me, the most encouraging sign of the times, is the fact that the Church is fast loosing its influence over the community, which is shown by the dearth of religious revivals. All must have observed that revivals among the churches are far more seldom than formerly, and that the character of the converts is not such as gives power to the Church. Let us rejoice then in this fruit of our labor, and continue to preach fearlessly, "No Union with Slaveholders," until we have destroyed the magic influence that binds men to a slaveholding Church and clergy, and a corrupt Government. Do the true followers of Jesus Christ feel sad at the waning power of the Church? No, only those who are making merchandise of Christ in the person of the poor slave. And who do not rejoice that the clergy are losing their power to lead men astray? Slaveholders. Who howl and writhe at the thought of dissolution? Men-stealers, women-whippers, and their abettors North and South. They feel that if virtuous men withdraw their countenance and support from a corrupt Church and Government, that the days of their oppressions and tyrannies are numbered. It is peculiarly instructive to witness the twistings and contortions of Slavery, wounded, and seeking refuge among the pulpits, and behind the Constitution of the country. Surely the friends of the slave have greater cause for rejoicing at the prospect of his deliverance, than at any previous time. For never before did the monster of oppression give such unequivocal signs of feeling the assaults of Truth.

Yours, for Freedom's sake,

ISAAC S. FLINT.

Letter from Mr. Abdy.—The Color Question.—The Rev. Henry Colman.

A work which has very rapidly arrived at its third edition here, contains several passages that will prove of high interest to you and your friends. I subjoin one or two, and trust, if it be republished in the United States, that a strict eye will be kept on any attempt to omit or mutilate what may be unsuited to the national taste. The title is "Vestiges of the Natural History of Creation."

"It is fully established, that a human family, tribe, or nation, is liable, in the course of generations, to be either advanced from a mean form to a higher one, or degraded from a higher to a lower, by the influence of the physical conditions in which it lives. The coarse features, and other structural peculiarities of the negro race, only continue while these people live amidst the circumstances usually associated with barbarism. In a more temperate clime, and higher social state, the face and figure become greatly refined. The few African nations which possess any civilization, exhibit forms approaching the European; and, when the same people in the United States of America, have enjoyed a within-door-life for several generations, they assimilate to the whites, among whom they live. On the other hand, there are authentic instances of a people originally well-formed and good-looking, being brought, by imperfect diet and a variety of physical hardships, to a meaner form. It is remarkable that prominence of the jaws, a recision and diminution of the cranium, and an elongation and attenuation of the limbs, are peculiarities always produced by these miserable conditions; for they indicate an unequivocal retrogression towards the type of the lower animals. Thus we see nature alike willing to go back and to go forward. Both effects are simply the result of the operation of the law of development," &c.

"It appears from this inquiry, (Dr. Pritchard's Researches, &c.) that color and other physiological characters, are of a more superficial and accidental nature than was at one time supposed. One fact is at the very first extremely startling, that there are nations, such as the inhabitants of Hindostan, apparently one in descent, which nevertheless contain groups of people of almost all shades of color, and likewise discrepant in other of those important features on which much stress has been laid. . . . In Africa, there are negro nations—that is, nations of intensely black complexion, as the Jolofs, &c. whose features and limbs are as elegant as those of the best European nations. While we have no proof of negro races becoming white in the course of generations, the converse may be held as established, for there are Arab and Jewish of ancient settlement, in North Africa, who have become as black as the other inhabitants.—There are also facts which seem to show the possibility of a natural transitory generation from the black to the white complexion, and from the white to the black.—True whites, (apart from the albinoes,) are not unfrequently born among the negroes; and the tendency to this singularity is transmitted in families. There is, at least, one authentic instance, of a set of perfectly black children, being born to an Arab couple, in whose ancestry no such blood had intermingled. This occurred in the valley of the Jordan, where it is remarkable that the Arab population in general, have flatter features, darker skins, and coarser hair, than any other tribes of the same nation. The style of living, is ascertained to have a powerful effect in modifying the human figure, in the course of generations, and this even in its osseous structure. About two hundred years ago, a number of people were driven, by a barbarous policy, from the counties of Antrim and Down, in Ireland, towards the sea-coast, but in unusually miserable circumstances, even for Ireland; and the consequence is, that they exhibit peculiar features of the most repulsive kind, projecting jaws, with large open mouths, depressed noses, high cheek bones, and bow legs, together with an extremely diminutive stature. These, with an abnormal slenderness of the limbs, are the outward marks of a low and barbarous condition all over the world; it is particularly seen in the Australian aborigines," &c. The author suggests whether color, as well as structure, may not depend upon the development of the higher faculties.

"When a people," observes this writer, "are oppressed, or kept in a state of slavery, they invariably contract habits of lying, for the purpose of deceiving and outwitting their superiors, falsehood being the refuge of the weak under difficulties." [May we not rather say that exclusion from rights lead to exemption from duties?]

"What is habit in parents, becomes an inherent quality in children. We are not, therefore, to be surprised, when a traveller tells us that black children in the West Indies appear to lie by instinct, and never answer a white truly, even in the simplest matter. "If one set of men," he says in another passage, "keep others in the condition of slaves—this being a gross injustice to the subjected party, the mental manifestation of that party to the masters will be such as to mar the comfort of their lives; the minds of the masters themselves will be degraded by the association with beings so degraded; and thus, with some immediate or apparent benefit from keeping slaves, there will be, in a far greater degree, an experience of evil." What follows, applies as well to your slave-owners, as to our land-owners, for whom it seems intended. "So also, if one portion of a nation, engaged in a particular department of industry, grasp at some advantages injurious to the other sections of the people, the first effect will be an injury to those other portions of the nation, and the second a reactive injury to the injurers, making their guilt their punishment."

As a contrast to these rational views of human nature, I must beg your attention to the sentence of hopeless degradation deliberately pronounced by an American writer on nearly one-fifth of his fellow-countrymen—beings possessed of the same faculties and affections as himself, and guiltless of any offence but that which unfriended innocence has contracted in the eyes of the oppressor. Speaking of the low condition to which Irish laborers are reduced here, "I believe," he says, "there is only one part of the United States where anything resembling such a condition of things prevails, or would be permitted; and *there only*," [as if this would alter the case in the slightest degree,] among a class of beings whose claims to *humanity seem not very well established in all minds, and whose degradation, on account of their complexion, appears absolutely hopeless.* But, *even here*, this indiscriminate consorting is not common; nor would it be permitted by any respectable planter." I quote from "European Agriculture," &c. by Henry Colman—printed in London. This man professes to be an enemy to Slavery; and yet, if his views are correct, bondage under a cruel master would be better than freedom with insult for the negro. What must his ideas be of the relation between his Maker and his brother man, when he could exclaim in another place: "I could not help lifting up my own heart to God in thanksgiving, that the highest truths of religion can be taken in by the humblest minds; that here, [speaking of a church he attended,] was at work an instrument of their elevation, which no human power could forbid; that here *they were taught to recognize the dignity of their moral nature*; and that there is one place, where all earthly distinctions betray their insignificance, and every human being may, on equal terms, and with equal confidence, invoke a common and a universal Father."

Never shall I forget the loathing and horror I felt when I first became acquainted with the intensity of hatred with which the white American looked down upon his colored brother—an antipathy destructive of all those courtesies and affections which are found at the foundation of the lowest forms assumed by religion in any country within the limits of civilization. Every Northerner will tell you he detests Slavery—but allude to prejudice of color, and he trembles with consciousness of guilt. This is the test we should apply in Europe to our transatlantic visiters. Too well do I remember how that excellent man, Dr. Tuckerman, was agitated when I alluded to the subject. He turned pale, and requested that the topic of conversation might be changed. Would to Heaven that every vestige of this accursed superstition were effaced in the Northern States!—that the "visage" of every man were seen in his "mind" alone—and that no distinctions should be permitted so utterly inconsistent with our convictions of Divine Wisdom and human obligations!

Of what use are the expostulatory missives of our churches on the sin of Slavery, if they continue in communion with those who convert the "house of God" into a pagoda of Brahmins—who sacrifice the love of our neighbor to hatred of caste, and who openly trample upon those affections which they have assembled to cultivate? Many a slave-owner is to be exempted from the odium attached to his position; but where can the man-hater find an extenuation of his unfeeling conduct towards his fellow-countrymen? It is an easy matter for the Northern Unitarians to cover their retreat from the charges of their English brethren—but how would they answer the following questions: Have you any African pews in your places of worship? are there colored schools among you? do you regard the tint of the skin in the common intercourse of life? can you believe that acceptance with God depends on the heart, and acceptance with man upon the complexion?

A pagan audience once rose as one man to applaud an actor for a few words of abstract sympathy with human suffering: and shall Christianity be silent when the pious and the profane, the refined and the vulgar, vie with each other in degrading and demoralizing their fellow-citizens and their co-religionists?

If I have spoken harshly of Henry Colman, I would refer him to his own professions of hatred to injustice—I would tell him that his pity for the misfortunes of the mother country ill agrees with his apology for the crimes of her offspring—and I would ask him, if we are to pay honor to whom honor is due, which has the best claim upon us, he, who, with religion and humanity upon his lips, goes out of his way to insult a defenceless and oppressed people, and who stirs up antipathies, which, if reciprocated, would deluge the earth with blood; or he, who, amidst the trials and privations with which heartless contempt and gratuitous persecution beset his path, still retains a becoming sense of his wrongs and his rights, and, where those who affect to despise him, have fallen, stands erect and energetic, unsubdued by despair, and unprovoked to retaliation?

From a passage cited by a French author, (Biot,) from Aristotle, it appears that the right of property in man, which ex-President Adams assumes with such self-complacency as a reasonable postulate on which to build his theory of Congressional jurisdiction over the District of Columbia, was long ago denied on grounds that are now strengthened by the concurrence of higher principles. "These philosophers," says the Staggrite, "maintain that, as there is no primary distinction between master and slave, Slavery is founded on force alone, and the absolute power of the master is contrary to nature." Aristotle, Biot adds, was of a different opinion—a difference, however, be it observed—in words only; for, if some, as he says, are born to govern, and others to obey, as the mind rules the body, it is force alone that can determine the relation—the continuance or the reversal of the assumed superiority being contingent upon the preponderance of available strength in the conflicting parties. It is, after all, a question of physical force, and those who contend that it is purely intellectual, forget that neither faculty can dispense with the co-operation of the other, and many, who have sneered at the position, have borne fatal testimony to its correctness. The well-known fable of the sculptor and the lion is a fair type of these arrogant assumptions. Biot, in observing that wars and slavery have been the result of this claim to pre-eminence, adds, as an obvious illustration, that hatred of the white race to the black is the chief support of slavery in America. Biot's work obtained a gold medal from the French Academy of Moral and Political Science. He cites an historical fact, that reminds one of our wrong-headed sentimentalists who mistake the mouth for the source of a river, and offer a bonus to crime in the shape of a bribe to the constable. "The zeal of an exaggerated charity," he says, "tended to prolong the traffic in human beings. The association of Mercy, at the beginning of the thirteenth century, was founded for the purchase of Christian captives from the Moors; and the pious donations absolutely encouraged the slave-trade along the whole coast of the Mediterranean. Spain, half occupied by the Moors, was an open market for the Corsair and the dealer. The trade continued till the fourteenth century. Spanish houses made it a part of their regular business to kidnap Christians and sell them to the Moors. The Council of Valladolid issued an edict of excommunication in 1322 against these dealers in human flesh."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 24, 1845.

Jonathan Walker.

I mentioned the arrival of this long-suffering man last week. He sailed on the Sunday after his arrival for Harwich, where he now doubtless is, once more restored to his wife and children, almost as one risen from the dead. His sufferings, during his imprisonment, have been extreme; more so, far, than has been known even to his family and friends, though some of the latter had suspected them, and supposed truly that their existence was voluntarily concealed by him, lest useless pain should be caused at home. When he was first captured, he was so ill with fever, as to be utterly incapable of moving, and in this condition he was thrown into prison; fortunate even in that, for the people were so exasperated against him, that they sought his life, and were intimidated only by the firmness and courage of the Sheriff, who was determined to defend him at every hazard. The prison into which he was thrown was without furniture. Even a bed was denied him. Unable to sit or stand, the only resting-place allowed him was the hard floor.—*Twenty pounds of iron chain* were bound upon his limbs—a useless burden, for he could not, if he would, have escaped. The food that was given him he could not eat; and thus his tormentors came near cheating themselves of a longer revenge, by killing the poor man speedily by their cruel inhumanity. It was not till the unassisted strength of his iron constitution had conquered the fever, that his condition was at all changed, by making a bed with his own hands, from such materials as he could procure, and by secret means purchasing food with a little money, which, not their cupidity, but their carelessness had spared.

He remained in irons till his first trial. The particulars of that are already known. It was then that he was branded, set in the public stocks, and besmeared with rotten eggs. I remember that the Sun of this city, the basest pro-slavery print of the many at the North, that so love to lie in behalf of their tyrant Southern masters, said, when the news arrived of the branding of Walker, that this was a merely nominal punishment, hardly burning the skin. I did not doubt he lied, of course, and he did. On the palm of Jonathan Walker's right hand, in large raised letters of an inch and a half or two inches long, are those branded characters, S. S. He calls them the coat of arms of the United States. Abominable and wicked as this outrage was, it was done doubtless with some misgivings. The hard conscience of slaveholding law, could not but have been pressed upon somewhat, by the moral weight of mere humanity outside of, and above it. I will not believe that all the people in Pensacola could hold such punishment a righteous one. The brand had to be made for the occasion, and it was no easy task to get one made. The first blacksmith who was applied to, indignantly refused to do such work. "Brands," he said, "he could make, for cattle and hogs, but not for men." But they got one made at last. The shop of the blacksmith just named, was near the place of execution, and they asked to heat the iron in his forge, but even this too he denied to the Government of the United States, thinking perhaps that there could be but *one* fit forge—a very hot one if theologians speak truth—where the right heat for such a purpose could be found. But the Government ran with the brand to some other forge, and more compliant blacksmith, and it was heated. The hot iron hissed as it eat into the flesh of Jonathan Walker the deep mark which he will carry to the grave. Will the North remember those raised characters which the Union has burnt into a Northern hand? It is a fit "*signed and sealed*," of the bond of our vassalage; and that the deed might be more complete, the chosen signer was a Northern man. He is the United States Marshal for the district, and his name is EBENEZER DORR. He is a native of the State of Maine, perhaps of Kennebec, as he has a brother there, of the firm of Dorr & Severance, Publishers of the Kennebec Journal. This Mr. Severance, by the bye, is, if I am not mistaken, a Whig member of Congress, and in these connecting links is a new and not uninteresting solution of the ever-recurring problem, of "What has the North to do with Slavery?" At the bidding of the Slave power, in a territory of the United States, a native of Maine presses hard upon the captive hand of a native of Massachusetts, the hot branding-iron till it hisses and splutters in the quivering and curling flesh, and warm blood! Oh! "GLORIOUS UNION!" The powers that watched the drawing of the bond sixty years ago, must have flown back to their own place shrieking with joy at this consummation, "*signed and sealed!*" "*signed and sealed!*" It needs their fostering care no longer.

It will be remembered that Walker was pelted with rotten eggs while in the stocks, and that the only cry of shame! was from a little boy. The offender against *good order* was, however, arrested, and was afterward tried, but in another county. He was found guilty, and condemned to pay the sum of *six and a quarter cents.*

In May, Capt. Walker was tried under the second batch of indictments, for "stealing" three slaves. There had been a revulsion of public feeling in his favor, and although he was found guilty, the penalty under each indictment, was only $5 for each of the slaves. This and the costs of court were immediately paid from the money which, I mentioned a few weeks ago, was advanced by his friend, Capt. Small, of Harwich. He was then set at liberty, after a confinement of eleven months, nearly all of which time he was heavily ironed.

Jonathan Walker is an Abolitionist. Such he has always avowed himself to be at the South. He pleaded "not guilty" to the charges against him on his trial, because assisting a human being to escape from bondage, he did not hold to be stealing. He felt justified in the act he did, and said openly, while in jail, that he would do the same again under the same circumstances. He is preparing a work for the press which will give a succinct history of the whole transaction. We have in Frederic Douglass's book, life on a Southern plantation; a fitting companion to it will be a year of a freeman's life in a Southern prison.

Hard as his lot, and certain as their vengeance has been, there are still some mitigating circumstances. The conduct of individuals deserves to be mentioned with warm praise, would not their safety be thereby compromised. Should this ever meet their eyes, they may be sure that many a heart blesses them. Goodness and humanity may not be spoken of aloud, lest punishment follow. But for treachery and duplicity, we have no such fear, as but few only in such a case will even condemn it. Thomas M. Blunt, the counsel whom the Committee sent to Walker's aid, was within fifteen miles of Pensacola when the trial took place. He afterward called upon Walker with some paltry excuse, but said nothing of the $700 which had been paid him. There could not be a more aggravating case of betrayed trust, and no comment upon it is necessary. Is the Emancipator satisfied?

Many will ask, perhaps, as I did, what became of the slaves? They were returned to their masters. One of them was afterward imprisoned on a charge of theft, and fearing the dreadful punishment with which the vengeance of his master would visit him, and perhaps desperate with lost hope, he nearly severed his head from his body, and cut out his entrails, that he might at least be sure of liberty in death.

In closing, I would make another appeal to the friends everywhere to raise a couple of hundred dollars, necessary to remunerate Capt. Small for the money advanced for his friend. He cannot afford, and should not be allowed, to bear the burden alone. The $700 paid to Blunt would have more than paid all expenses, but that being lost, the balance must be had from some quarter. Will those of our friends who are "blessed in their basket and their store," remember this?—G.

Perkins Institute.

We rejoice at the evidence afforded by the following extract from the last annual report of the trustees of this Massachusetts Asylum for the Blind, of the advance of public sentiment towards its victory over prejudice of color. We well remember the incidents alluded to in the report. Mrs. Child was the person to whom the cause was indebted for the development of the prejudice "in an individual connected with the institution," which had the effect of excluding a colored blind boy; and if we are not mistaken, Miss H. Gould is the author of the "touching verse stereotyped into children's school-books," which has corroborated the opinion of Fletcher of Saltown, that the ballad-maker is the more efficient reformer than the law-maker. The poem, though a fancy sketch, is substantially true. *There was, originally, a difficulty in the way of the admission of colored children,* WHICH WE REJOICE TO LEARN HAS LONG BEEN REMOVED. The trustees do honor to themselves by being ashamed of it. We have thus done all in our power to remove the impression that the institution now cherishes any prejudice against color. But the fact that a prejudice did primarily exist, (a fact not disproved by the circumstance that the first rejected application was informal, or that the "individual connected with the institution" *stayed the beginnings* of a formal application,) must necessarily remain, a subject for story and for song: and it is this consideration of the irrevocable nature of human actions that continually stimulates the Abolitionists to lose no opportunity of "warning, entreaty, admonition, appeal, argument, rebuke," with the thoughtless and the indifferent, who live as though prejudice and slavery were but trifles in the midst of a nation professing liberty, Republicanism, and Christianity.

EXTRACT FROM THE TRUSTEES' REPORT.

There have appeared at various times in some public prints, erroneous and entirely unfounded statements, that application for the admission of black children to this Institution, had been refused on the ground of their color. Such statements have been unnoticed by the Board, because it was supposed the error would soon die, having no foundation in truth; but we perceive that it has lately been revived, and in the form of touching verse, introduced into children's school-books stereotyped, and thus put into a shape to go down to posterity. It seems a duty, therefore, to the cause of truth, and the character of the Institution, to notice and contradict the stories.

The original error out of which the misrepresentations have grown, arose probably from the fact that soon after the Institution was put into operation, some persons inquired of an individual connected with it whether a colored blind boy could be admitted. In reply a wish was expressed that the application should not then be made, as the establishment was just then struggling into existence; and it was urged, among other objections, that more harm might be done if the admission of the boy kept others away, than good could be done to him. For this opinion the Board was not responsible; indeed, soon after, when the subject was brought up formally, it was referred to a committee, who reported at the next monthly meeting, October 3d, 1833, that "it was the duty of the Institution to receive colored pupils," and the report was unanimously accepted. This was long before any one connected with the government of the Institution had heard of any public notice of the subject, either through the newspaper or in any other way.

About this time a colored woman brought a blind child to the Institution, and asked if it could be taught, (the date of the application is not exactly known.) She was kindly received, and assured that as soon as the child was old enough, it should be admitted, for it was then less than four years old, much younger than the age fixed for admission.

She went away, apparently pleased with her reception, and satisfied with the decision. Nothing was ever heard of the subject by any of us until the appearance of the pathetic description in verse, of an imaginary interview between the mother and the Director, in which she says:

> "They told me—and scornfully bade me go back,
> They'd have nothing to do with a child that was black."

This we assert to be a fancy sketch. All applications are made to the Director, and that gentleman affirms that no such interview ever took place, and no such language was ever used by him to any applicant. He endeavored to contradict the report as soon as it reached his ears, and published a letter in one of the leading abolition papers, showing it to be void of foundation, and declaring what was the resolution of the Board as well as his own views; nevertheless, it still continues to be nourished and kept alive.

It was some time after this that regular application was made for the admission of a colored boy named Sullivan Anthony, who was spoken of in the papers as having remarkable capacities; it was known, however, by some persons connected with the Institution that he was a most unfavorable subject for instruction, and as the school was then removed to the country, while the carpenters were making alterations on the premises in town, his admission was deferred. He was admitted to the school by a vote passed March 31, 1836, and shared in its advantages with other children; his board being paid by the Trustees in a respectable colored family. As soon as the Institution was removed to South Boston, he was taken into the house, and treated in every respect like the other pupils. He remained four years, but proved to be hopelessly dull as a scholar. He was taught to make shoe-brushes, and when he had learned as much as was supposed would enable him to get a living by the help of his friends, he was discharged in 1840. He was afterwards supplied with stock and tools by the Institution, an offer was made to sell all the brushes that he might make, and every disposition manifested to aid him.

Another colored person had been admitted, although he was beyond the age prescribed for admission. Both have been treated as all others will be, according to their merits, and not according to the color of their skins.

We have thought it proper to make this statement, and we dismiss the subject without comment.

For an account of the finances, we would refer you to the accompanying Report of the Treasurer, Mr. Peter R. Dalton. We avail ourselves of this opportunity of acknowledging our obligation to that gentleman for the accommodating and efficient manner in which he has for years performed the duties of his office.

It was mentioned in the last Annual Report, that the printing of books for the blind had been suspended for want of funds, but that an effort would be made to renew it; we are sorry to say one year has passed, and nothing has been printed. There is urgent need of books; and our wish to resume printing is the stronger, since there seems to be no immediate prospect of any other Institution in the country taking up the work, and prosecuting it vigorously.

It has never been thought expedient to appropriate any of the funds destined for the support of the Institution, to printing books; and all that has been done has been through the liberality of a few gentlemen, to whom the blind must be under great obligations. We may mention particularly, Mr. Peter C. Brooks, and Mr. John C. Gray, both of whom have caused entire editions of books to be printed.

Mr. Roach, of New Bedford, has just given a liberal sum, which, together with some smaller donations, will warrant putting to press a work on Natural Philosophy. We hope that the beginning which is about to be made, will not have an end until a select library of standard books shall be placed at the fingers end of all the blind in the country.

The general course of instruction and the routine of the establishment has been so often detailed in former Reports, that we need not repeat it. We believe it will be found to have succeeded well during the past year, and to have been silently but surely working out good.

Finally, we commend the Institution to the attention of the Legislature on whose favor it is dependent for support, to the Corporation, and to the public. We trust that the better it is known, the more certain it will be of a continuance of that good will and generous support which it has hitherto received.

All which is respectfully submitted.

Edward Brooks,	*Samuel May,*
Thomas G. Cary,	*James K. Mills,*
John D. Fisher,	*Samuel P. Loud,*
John C. Gray,	*Horace Mann,*
Ozias Goodwin,	*Robert Rantoul,*
John Homans,	*Stephen Fairbanks.*

Abolitionists are able to testify from personal knowledge to the benevolent dispositions of the above named gentlemen in these premises. How is it that while they do so much, and so feelingly, for the instruction of eighty-two blind children in reading, &c. they should be able to overlook, in the other relations of life, a whole great nation of blacks, on whose instruction the system of Slavery puts an interdict?—C.

HAYTIAN SKETCHES.—No. 3.

The Haitian Peasant.

"But, are these elegant and highly-finished persons of whom you told us in the last 'Standard,' a specimen of the Häitians at large?—is this a fair description of the million of people who are to be represented at Washington by the black Ambassador that is to be?"

Alas—no! my friend: no more than Edward Everett is a fair representative of the Southern slave; or the accomplished and gentlemanly Grattan a specimen of the Irish peasantry; or the Austrian Ambassador, of the bulk of the population of Hohenzollern-Hechingen or Hohenzollern-Sigmaringen; or any other places in the interior of Germany that are as truly *terra incognita* to you as the interior of Häiti.

We have seen that the Häitian gentleman is not a whit behind the chiefest gentry of any other country. The Häitian peasant sustains the credit of his nation among the peasantry of other lands, with at least equal success.

It is hardly becoming an American who hears the Declaration of Independence read every fourth of July, with universal clapping and stamping, and the New Testament every Sunday, with professions of the most reverential submission to its authority, and who believes in godliness itself, because it is profitable, to doubt that the condition of the Häitian freeman *must* be better than that of the Southern slave. We have the testimony of Southern Synods and Presbyteries themselves, that their slaves are the veriest heathen, comparing well with any heathen on earth: then we have the statements of distinguished Southern travellers in England and Ireland, that the condition of the slaves is far superior to that of the lowest class of the population in Great Britain; so that it might be accounted derogatory to "our Southern brethren" not to admit that Häiti may *possibly* boast a happier peasantry than our own, or our mother country.

But Americans do many things unbecoming their religious professions, political principles, and fraternal obligations: and since we do hear doubts expressed as to the beneficial workings of freedom in Häiti, on the people at large, and arguments deduced therefrom for the continuance of Slavery in the United States, it appears as if a simple statement of facts would be a word in season. I will tell the doubtful what we saw, and leave them to draw their own inferences.

Come first, then, and join our afternoon ride. It will afford you specimens of one description of Häitian peasant—the independent dweller under his own Banana and orange-tree, with none to molest or make him afraid; as he is to be seen in the neighborhood of a commercial city.

When you look at those mountains from the sea, as you approach the Island, or from the city at their feet after your arrival, you will be struck with their utter loneliness. They seem truly "the brothers of the thunder;" and to own no companionship lower than those golden clouds that roll along their sides before the wind.

But you will find yourself mistaken when you ascend them, if you suppose you are alone. The mountain is full of people, whose cottages and small patches of cultivation are hidden from the eye by the same luxuriant foliage that catches and disperses into drops the flying clouds. Your bridle-path winds so near the unseen dwellings, that their proximity is betrayed by the crowing of the cock, the barking of the dog, the song of the solitary youth, whose cutlass you can hear, cropping the bright green guinea-grass for to-morrow's market, or the cheerful laugh of the women, washing the linen of the city in the rushing rivulet. These hidden dwellings are the loveliest spots on earth. From some of them you may watch the sea, and the distant ships, over the top of a lower mountain, and, to do the dwellers justice, they enjoy the sight with a zest which it is commonly thought cannot exist but in company with a good degree of mental cultivation. Yet here the peasant lives from youth to age, unencumbered with the alphabet; and, if "knowledge is sorrow," is one of the happiest beings on earth. But then he *can* learn, if he chooses. There is no law to prevent it, and plenty of time, and, only a mile or two below him, a good public school for elementary instruction; and the higher classes are exceedingly desirous that he should profit by the opportunity. Nothing of the idea that it will unfit him for his condition, is to be found here, which prevails so extensively among the middle classes of England, and which tyrannizes over the lowest class in the United States, in the shape of the statute-book and the lash.

General Inginac told Mr. Chapman, in 1842, that half the people could read. We had no means of verifying this by a comparison of the census with the reports of the minister of public instruction; and my impression, after inquiry, was, that General Inginac himself, *faute de rapports*, had no better means of information than we possessed,—a careful observation of the people in their homes. From our own partial observation, we should not have thought the proportion of readers so great. Still it would be presumption to deny what cannot be disproved; and we remembered that, at the North, where our observation on this point was most systematic, there was less patriotic effervescence than elsewhere in the Island, and therefore thought the conclusion a fair one, that it must be owing to a greater degree of ignorance. The common people of the East and West, were, we observed, in some respects superior to those of the North, and the probability is that a larger proportion of them can read. We did not, therefore, feel free to disallow General Inginac's statement, though aware that his temptation must naturally be to believe the best for his countrymen.

We had just left a land of industrial energy, where the hearts of the people, hardened by eager competition, seemed to have no spot left in them, where the hunted victim of avarice and ambition could find shelter; and we were consequently, the less shocked by mere indolence, because we had previously been so much outraged by toiling cruelty, and laborious apathy. It was a real refreshment to the spirit, to see men content with little, and happy in their actual condition, leaving it to the good pleasure of God, to settle what that condition should be. "You might become rich if you would," said a friend of ours, a merchant of the "Cape," (as the city of Cape Häitian is always called,) to one of the cultivators. "You have twenty trees in your plantain-walk. It would have been just as easy to have had forty, and *pois*, rouge, and lettuce, and abundance of everything else for the market." "True; but suppose twenty trees are all I want?" It is the common reply of the Häitian to any proposition to better his condition by industry. The climate is a guarantee against suffering from cold, or hunger, or nakedness, and his actual wants are few. This climate, that makes labor burdensome to a degree hardly conceivable in the temperate zone, fortunately supersedes its necessity. It seemed to us that all the difference between the toiling New Englander of Caucasian blood, the enervated Asiatic, and the contented free West Indian, was owing to the same geographical influence, to which difference of color is now attributed by those most respected for philosophical research, and scientific attainments.

We came to the conclusion, that this contentment of

disposition, though it had its peculiar disadvantages, brought with it peculiar compensations. It was truly consoling to contrast the condition of these people, able to rest when they would, and toil as little as they chose, living from youth to age without suffering from want or compulsion, with that of slaves, driven to labor for the benefit, and at the will of another.

We always descended the mountains to our home below on the edge of the sea, the whole way covered for a mile with the over-arching acacia and the gigantic aloe in full flower, from which the sea-breeze swung the passion flower and the *reglisse* against our faces, declaring that if we had not been born Americans, we knew not the country among the many lands we had visited, that we should have more loved to call our own, than this of Häiti.

The burdens of the lowest people are lighter, and the obstacles to rising in the social scale are less, to those who wish it, than in any other land.

I will write hereafter of the Häitian emigrant, that Americans, intending to settle in Häiti, may not charge the unavoidable sufferings of the stranger and the exile upon their adopted country, as if that were her fault, which is but their own misfortune.

These mountain excursions made us familiar with life in many a cottage of the North; and in the course of our travels in the interior, we learned much to be related hereafter, of the condition and prospects of the peasant of the Spanish part, where there is more of inherited civilization;—of the Western part, where the republican and revolutionary tendency is strongest;—of the peasant, under the *métayer* system, (as the French term is for what Yankees call "working at the halves," or "taking it on shares,") and of the peasant as an isolated householder on his own grounds.

The *code rural*, on which so much labor has been wasted by the opponents of Emancipation to prove it as bad as Slavery, can hardly be said to have, now, any practical existence. Its provisions are so constantly evaded, both by proprietor and cultivator, that it can neither be charged with the good, nor credited with the bad, that one remarks in the character and condition of the laboring population of Häiti.—C.

An American Diplomatic.

The Mexicans must have an exalted idea of the intellectual character of the people of the United States, taking the late Minister Extraordinary, Gov. Shannon, as the standard. Our moral character must stand equally high with them, judging from the late United States Chargé, Mr. B. E. Green. The following scrap of history is taken from a newspaper controversy, which has lately been going on between this worthy gentleman and a Mr. Atocha. The latter writes:—

Yet I must do him justice: *there are* diplomatic exploits of which he showed himself capable and which won him a renown there even more permanent than the fame of his State papers. Of one of them, let me, though unworthy, be the historian. Just opposite to the Gran Sociedad, in the street *del Rifugio*, No. 22, there dwelt, in a lodging humble and ill-furnished, (such as distressed beauty and virtue usually inhabits in a novel,) what Sir Peter Teazle in the play calls "a little French milliner." The goods which she sold were brought from New Orleans; and I, being the banker with whom she deposited her money, always settled for her, at the Custom house, the duties on them. Upon one occasion, she showed me certain fashionable articles as just received, of the arrival of which I had not been apprized. I asked her, therefore, how she was able to sell them *before she had paid the duties?* She answered that they were a part of several trunks of similar articles which Senor Green, the American Chargé, (whose company she enjoyed some two or three times a week,) had done her the kindness to have brought from New Orleans for her, and passed "*free*" through the Custom-house, by virtue *of having them* directed to

"THE UNITED STATES LEGATION, MEXICO."

Young Mr. Green, she assured me, was a very able *diplomaté*, and highly useful to her.

Acknowledge then, Messrs. Editors, that this ornament of Cabinets is capable of other finesses besides his singular exploit of denouncing and calumniating his chief, in an affair for which he himself alone is responsible—if, indeed, such a diplomatic innocent could be held responsible for anything. As a little French Milliner is usually not very reserved with her fellow-grisettes, and as M'lle Eleonore and her class are commonly provided with several admirers each, to all of whom they are equally communicative, I need hardly say that the scandal of such an abuse of our Chargé's functions was soon widely blown in Mexico, to the utter shame of all Americans, who are unaccustomed to see the national revenue defrauded and the American flag degraded, in order that a loose boy may conduct his *amourettes* in the cheap form of smuggling! It was soon known that the goods for this respectable commerce were consigned, as above described, to an eminent American house—the only one in Vera Cruz—so that I need not name it. The Government and Diplomatic Corps at Mexico of course speedily learned the affair, in a city where spies abound; and you may guess how much the brilliant position achieved by the Chargé's diplomacy was improved in social consideration.

This Week's Paper.

FOURTH PAGE.—*Poetry*: The Inebriate's Lament. Thought and Deed. *Miscellany*: Marie, or Slavery in the United States, (*continued.*) Portrait in Paddy-Land—(Pen and Ink Sketches.) A Lost Man. Selling out.

FIRST PAGE.—*Peculiar Institution*: In a Tight Place. Lost Child. Extract from River State Review. *Pro-Slavery*: Governor Hammond's Letter—(*continued.*) *West Indies*: Jamaica Legislation—Oppression of the Negro Population. *Selections*: Essex Co. A. S. Soc. Edgar Needham. Speech of George Thompson.

SECOND PAGE.—*Communications*: Letter from Isaac S. Flint. Letter from Mr. Abdy.

GENERAL INTELLIGENCE.

Foreign.

Fifteen Days later from Europe—Arrival of the Steamship Britannia, at Boston.

The steamship Britannia, Capt. Hewett, arrived at Boston early on Saturday morning, from Liverpool, and we have advices fifteen days later from all parts of Europe.

The news is of very little interest in a political point of view, but the commercial intelligence is very favorable and interesting.

The cotton market had improved a little. The extensive sales, however, had not sent prices up to a very high point, because of the anticipated large receipts.

The overland mail from India arrived on the 1st. The news is not important.

Burning of the Ship Virginia, of America, Capt. Colting.—Accounts reached Calcutta of the total destruction by fire of the American ship Virginia, at about 10, a. m. of the 5th instant, about twenty-five or thirty miles to the southward of the outer floating light. All hands were saved excepting the Supercargo. She was homeward bound.—*Calcutta Star, May* 7.

We have received some particulars of the loss of the unfortunate ship Virginia, which was outward bound. It seems the fire was first discovered by the man at the wheel, who observed the smoke issuing from the small hatchway under his feet. They had barely time to get the boats out, and just as they touched the water, the decks burst open, and the flames rushing up, compelled all hands to leap overboard. In less than twenty minutes from the first discovery of the fire, the form of the hull was no longer discernable. Nothing was to be seen to indicate where she was, but one burning mass. The unfortunate supercargo, Mr. Lander, who had his life-preserver on, and was a capital swimmer besides, was seen with uplifted hands on the bows, from whence he leaped into the sea. He was taken into one of the boats, but suddenly jumped out of her and swam directly towards the blazing vessel. He disappeared and was seen no more. He was in bad health, and it is supposed that the dreadful catastrophe had brought on delirium. He was the only person lost. But the rest had barely time to escape and in such confusion that they saved nothing but their lives, if we except chronometers and compasses, as we stated yesterday. The fire is supposed to have originated in the lower hold, but how we do not clearly understand. All we know is, that the cargo was composed of saltpetre and linseed. It is believed that the ship must have been on fire two or three weeks, and must have been a mere shell to have disappeared so suddenly. She was a fine vessel, about three years old, and the hull and cargo together are valued at 130,000 rupees.—*Hurkara, May* 9.

The Virginia belongs to Newburyport, but was chartered in Boston. We learn that there is insurance on her in Boston to the amount of about $106,700 distributed between several offices in State street. Mr. Lander, the Supercargo, was from Salem. On the Glendover, lost on the coast of England, there is insurance in State street, to the amount of $27,000. Total on both ships, 133,700.

An American Ship Burnt at Sea.—We read in the *Journal du Havre* of the 1st of July, that the Hoogly, Capt. Roubin, arrived at Havre on that day, having on board Capt. Crawford and the crew of the American ship *Ten Brothers*, of Waldoborough. The Hoogly fell in with the *Ten Brothers* at sea, on the 26th of June, in lat. 46, and lon. 21, with signals of distress. Capt Roubin immediately repaired to her, but as it was blowing a gale at the time, he could not get near enough to speak to her, the answer coming very indistinctly. He was, however, made to understand that fire was on board. He immediately announced his intention of keeping as close to her as practicable, and shortened sails accordingly. The two ships went in company the remainder of the day and the following night. The next day, June 27th, the wind having subsided, he went near her, and the Captain told him that he came from Galveston, Texas, and was going to Antwerp; with a cargo of cotton; that he had been forty-five days at sea; that the fire had broken out three days previous, and that he intended to make the port of Falmouth if he could. Captain Roubin then told him that he might rely upon him; he would not lose sight of his ship. Captain Roubin says that at noon, the fire appearing to increase, he approached the Ten Brothers again, and Captain Crawford told him that the fire was making rapid progress, and he was decided upon abandoning her. Capt. Roubin immediately sent his boats to help him to save his crew. At 5 o'clock, p. m. Captain Crawford and his crew, mustering eight men, came on board the Hoogley, with whatever effects they had been able to save, and were received with the greatest hospitality. At 6 o'clock the flames had invaded half of the vessel; the masts, burnt at the foot, fell down one after the other, and at half-past 6 nothing was left of the vessel. Captain Roubin gives great credit to Captain Crawford for the courage and coolness which he exhibited in this heartrending calamity. Captain Crawford having remained on board of his ship, exerting himself to the utmost to save her, until the flames reached the whole quarter deck.

Parliamentary.—Symptoms of the session drawing to a close are observable in the withdrawal of a number of bills. There is no parliamentary session to which the memory of man extendeth, where labor of a more severe and continuous kind has been exacted from the representatives of the people, and the royal speech which dismisses them to their respective districts, will be addressed to weary frames, and, it may be, impaired constitutions.—many a promising statesman has sickened and expired in the pursuit of the reputation which can only be had in the House of Commons. But so potent is ambition, that men—even those destitute of all the requirements of legislators—will desert their "happy homes and altars free," to luxuriate for a time in the unhealthy atmosphere of the Commons. This year the pressure of railway business has been unprecedented, and the worst feature is, that it has not been half disposed of, nor can it be, even if the session were to continue until the end of the year.—Some plan might be readily effected, if the House were less tenacious of its privileges, to divide the labors, with satisfaction to the large parties mainly interested, and to the country at large. Local tribunals, properly constituted, and well acquainted with the part of the country to which the proposed enactment refers, could readily be formed, which would at once answer the purpose and save the enormous expense which now attends an application for a parliamentary act. But the omnipotence of their privileges is so sacred in the eyes of members, that rather than allow their drudgery to be shared by others, they will continue to sweat and fume under the infliction until exhausted nature can no longer sustain the tug.—Apropos of privileges, the House has had a solemn "talk" on the oft-mooted question arising out of the collision with the Law Courts. In the interminable case between Howard, the litigious attorney and the Sergeant-at-arms, Sir William Gossett, Lord Denman, and Judges Coleridge and Whiteman have advanced opinions which strike at the root of that exclusive power over their own acts which the House of Commons have asserted with terrific effect in by-gone days, and the retention of which they now deem essential to their legislative independence.

The Commons thought proper in an evil hour to allow the judges to adjudicate on their privileges, and the result has been what every one, who has observed the peculiar formation of a lawyer's mind, anticipated—an adverse decision. When the House allowed its law officer to plead the action brought against its servant, it inflicted "a heavy blow and great discouragement" on itself; and, as is usual in such cases, one false step is about to be followed up by another—bringing a writ of error to set aside the decision of the judges. If the writ of error fail—as fail in all probability it will—the House talks of assuming *the offensive, with what effect it remains to be seen*. In the meantime public opinion is against the House, and in favor of the legal tribunals of the country. This is the more extraordinary, when it is considered that a popular body like the House of Commons has a right to expect support and sympathy from the great public out of doors—those whose privileges, thus jeopardized, is the question at issue. But popular sympathy has always been fickle. The greatest men have felt its waywardness, the meanest men have been flattered by its existence.

There is every reason to believe that the Irish Collegiate Bill will prove a failure in the working. The Irish members, headed by O'Connell, who have come over to Parliament in connection with the measure, have not succeeded in persuading the Government to accede to the requirements of the Irish Catholic Bishops. On Monday, when the House went into committee on the bill, Mr. O'Connell read a strong letter from the Archbishop of Tuam, Dr. M'Hale, condemnatory of the bill. The Government has made some concessions, but not enough to satisfy the Irish ecclesiastics. The bone of contention is the religious education of the pupils. Mr. O'Connell requires the presence of the Episcopalian, Presbyterian, and Catholic clergymen in the new colleges, so that the religious equality of all may be unexceptionable. This seems fair enough, but the Government set out with a determination to have nothing to do with the religious education of the pupils, and to this view they still adhere.—They are willing to allow the different religious communions to establish Professorships of their own creeds; but as the Protestants are the most wealthy, and the Roman Catholics the poorest people, O'Connell contends that the proposed arrangement will not put the pupils of the latter, who will form the majority in the new colleges, on a fair footing with the former. There may possibly, he says, by private endowment, be six Protestant clergymen, and only one Catholic. The measure is thus opposed in the House of Commons by the ultra-Protestants, headed by Sir Robert Inglis on the one hand, and by the ultra-Catholics, lead by Mr. O'Connell and his tail, on the other. Lord John Russell, seeing that the measure will not be regarded in Ireland as an "olive branch," expressed his doubts whether it ought not to be withdrawn on the third reading. But the Bill, in all probability, will pass—another painful record of the futility of attempting, by acts of parliament, to harmonize a people who are distracted by the differences of race and religion—whose organization is, as the phrase goes, "wide as the poles asunder."

The House of Commons, now that they have brought the Irish members within the walls of St. Stephen's, threaten to make them work on the railway committees, and perform their portion of the drudgery of legislation, like others. For this purpose, notes, requiring their attendance next week, have been addressed to Mr. Smith O'Brien, Mr. John O'Connell, and others. These gentlemen have declared their determination not to sit on any committee whose duties are connected with, or relate to, England. The matter will probably engage the attention of the House, when it is sure to give rise to a "scene."

The Sugar Duties—Cuba and Porto Rico.—The correspondence between Lord Aberdeen, the Foreign Secretary, and the Spanish Ambassador, the Duke de Sotomayor, relative to the admission into England of the slave-grown sugars of Cuba and Porto Rico, has been laid on the tables of Parliament. The correspondence is somewhat voluminous, the reply of the Earl of Aberdeen filling more than two closely printed columns of the daily papers. But the substance may be briefly stated. The Spanish Minister rests his claim upon the treaty of 1713, subsequently renewed, that Spain should be admitted to trade with this country on the terms of the most favored nations; and he contends that the terms of that and other treaties extend to the colonial dependencies of Spain. Lord Aberdeen takes two grounds of objection to this claim—first, that the treaties between England and Spain excepted the West India Colonies of both countries; and secondly, that the subjects, not the produce of Spain, were alone entitled to what is called "the most favored nation clause."

IRELAND.

The social condition of Ireland is at the present moment distressing—painful—most deplorable. The physical destitution of the people impels them to crime. The disputes about land give rise to assassination. A few days back, a magistrate named Booth, in the county of Cavan, while returning from church in a gig with his children, was shot by a man, who escaped with impunity after committing the murder. The wretch hardly accelerated his movements when his victim was no more, and yet all attempts to arrest or to trace him have been fruitless, owing to the strange and brutal propensity of the Irish peasantry to screen great culprits from the consequences of their crimes. This sympathy with criminals has always been characteristic of the Irish peasant, and while it may be vain to account for such a morbid feeling, it is undeniable that its existence is the fruitful source of outrage and murder. The "wild justice of revenge," as it is termed, is carried in some of the rural districts of the sister country to a degree of refinement that would shame the North American Indian. It is a singular anomaly in the Irish character, that while the people are generous to a fault, and will share with a stranger or a pauper their last crust or potatoe, they are deadly in their hatred against all whose conduct has a *tendency to restrict them* of a crumb, or to deprive them of a bean stalk. Strange inconsistency! We are constantly horrified by accounts of fatal feuds between the nearest relatives, arising out of the possession or the dispossession of a few yards of soil. Mr. O'Connell asserts that there are at the present moment four millions and a half of paupers in his country; if true, an astounding, and, as regards the British Government, a disgraceful confession. With such combustible materials it is useless to expect permanent peace, or safety for life or property. A military force has been sent into the disturbed districts, but the chronic complaint of the country will not yield to mere blood-letting.

While O'Connell is in Parliament the proceedings of the Repeal Association deserve and excite little attention. He is the ruling spirit, and in his absence the vacuum is painful. His power is omnipotent; and while he boasts of possessing over countless myriads a moral authority which is yielded to no living monarch, the assertion is not an idle boast. But who is to succeed him? What pigmy is to be clothed in the giant's armor? The man is advanced in life—the sear and yellow leaf is thick upon him. These are questions which it is difficult to answer. Upon whom the mantle is to fall is matter of conjecture; but the shoulders have yet to be formed, it is tolerably clear, capable of bearing the burden. The "old boy," while in Parliament recently, has shown, however, that if the mere corporeal frame is not in its pristine vigor, his intellect burns as brightly and vividly as ever. Some of his addresses, brief but terse, have displayed that versatility so admired in all good actors—of adapting themselves to their audience.

At the annual fair of Ballinghassing, held on the 26th of June, a fight took place between two persons named Sullivan and Neale, and others having interfered, Sullivan was taken into custody by the police. Symptoms of a rescue having been manifested, the police retired with their prisoner to a building used as a dispensary. Here some stones were thrown, and the mob fired upon in return. The country people then attacked the house in the rear, and threw stones on the roof, smashing it in several places. The police fired from the door and windows upon those assembled in front, with fatal effect.—The mob gave way, and the police retired to their barracks, firing upon those who were collected by the way. It was understood that no warning was given, no magistrate was present, the riot act was not read, and no attempt made to disperse the people by bayonet charge, or blank cartridge.

Among those killed were Jeremiah Coghlan, Maurice Cockran, John Desmond, Jeremiah Conway, Cornelius Forde, Charles McCarty, —— Deasy, and a young woman just married, named Johannah Holland. None of the police were dangerously injured, but twenty-five of the country people were wounded, some supposed mortally. A letter from Ballinghassing, dated on the 1st inst. says:

"The utmost excitement prevails for several miles around. The people, and they are proverbial for exemplary conduct, are sullen. They are most respectful to all parties seeking information; they ask for an impartial investigation, a request that there seems every prospect of having conceded to them. The magistrates, coroner, parish priests, and a considerable number of the surrounding gentry and respectable farmers, after a consultation, having agreed that the inquest shall not commence its sittings until nine o'clock on Thursday morning, several circumstances concurring to render that course the most prudent. In the meantime, counsel and agents are to be engaged, the friends and relatives of the ill-fated deceased and wounded having taken measures to insure justice. The coroner intimated that he should issue summons for fifty or sixty respectable gentlemen, from whom to select twenty-three to form the jury, whilst a full bench of magistrates from all parts of the country is looked for. We were reminded of the terrible scene of Gurtroe by the fearful transactions of last evening."

FRANCE.

Advices from Paris of the 2d instant give the following intelligence:—

The Chamber of Deputies has thrown over for discussion in the next session as many of the *projets de loi* on its order as it was possible to postpone, and among them, that for establishing a regular steam communication between France and the United States. The law for carrying into effect the new slave-trade treaty between England and France, was adopted by the Chamber with unanimity, there being only one vote given against it.—The new treaty, and the instructions the treaty directs to be given to the naval officers, are precisely to the same effect as the treaties against the slave-trade existing between England and the United States. All that is done is to abolish the right of search, and to assimulate the means to be taken by France and England, for preventing and putting down the traffic in human flesh, to the means already employed by the United States in conjunction with Great Britain.

Nothing has occurred of interest with respect either to Texas or Oregon. Mr. Ashbel Smith, envoy of Texas, is or was in Paris some little time ago, but the precise nature or result of his communications with the Government has not transpired. Some of the journals protest against England influencing Mexico to employ all the means within her power to prevent the annexation of Texas to the United States, and others complain bitterly that the French Government should have associated itself on this question with England, to the abandonment of her ancient friend and ally, the United States. But the general impression continues to be, that the great majority of the Texan people are in favor of the annexation, and that therefore it will take place beyond a doubt.

MISCELLANEOUS.

Dangerous Sunken Rocks in the Straits of Gibraltar.—On the evening of the 7th ultimo, the British barque Harper, which left Gibraltar the previous day, struck on the Pearl Rock, at 6, P. M. Mr. Longlands Cowell, the agent for Lloyd's, with his usual vigilant activity, dispatched a boat to her aid. The vessel was got off at half-past 2, A. M. on Sunday, the 8th, and, as she made but little water, the master has stood on his voyage.

The Lowell Factory Girls.—The Rev. Dr. Scoresby, Vicar of Bradford, and formerly of Liverpool, has published a valuable and interesting little work under the title of "American Factories and their Female Operatives; with an appeal on behalf of the British factory population, and suggestions for improvement of their condition." The object of it is to bring before the female population of the manufacturing districts a knowledge of the high moral characters and of the intelligence of the young females employed in the manufactories at Lowell, and to form a society for the improvement of the same class in this country.

The Slave-Trade.—From a return issued by the Chief Clerk of the Admiralty, Mr. Francis Amedroz, of the number of warrants granted by the British Government for French cruisers, and by the French Government for British cruisers, and which were outstanding on the 14th of January and 1st of July in each year, from 1834 to 1844, inclusive, it appears that the British Government granted to French cruisers in 1834, 32 warrants; in 1835, 32; in 1836, 54; in 1840, 120; in 1841, 63; in 1842, 120; in 1853, 140; and in 1844, 125. The French Government granted simultaneously, for British cruisers, 44, 31, 36, 58, 80, 104, 126, 121, 97 and 36, from 1834 to 1844.

The Princeton Monster Gun.—The rumor, which was current about a fortnight ago, and revived within the last few days, to the effect that Government had issued orders to prevent the great gun, manufactured at Fawcett & Co.'s foundry, from being sent to the American war-steamer Princeton, has been contradicted.

Marriage in High Life.—The marriage of HENRY SOMERSET, Marquis of Worcester, only son of the Duke and Dutchess of Beaufort, with the lady GEORGIANA GURZON, eldest daughter of Earl Howe, was solemnized yesterday at Hampton Church, Middlesex.

Colonel Todd, the American Minister at St. Petersburg, so deservedly popular in the Russian Capital, has been appointed a member of the Imperial Agricultural Society—an honor never before conferred upon a foreigner.

From Mexico.

Revolution in Tobasco.—By the Mexican schooner Atrevida, Capt. Sanchez, arrived yesterday from Campeachy, we learn that a revolution broke out at Tobasco on the 12th June, which resulted in the overthrow of the constituted authorities and central system.

But few particulars have reached us; but, from a letter received by a highly respectable commercial house here, we learn that the garrison at Tobasco, headed by General Martinez, and Colonels Montero and Bruno, declared in favor of the Federal Government, and for the authorities that figured in 1834, with the exception of Santa Anna, who put down said system at that time.—They were successful in the movement, meeting with little or no opposition. The people remained quiet, but the commercial community were dissatisfied with the movement, fearful of its consequences, and of the losses they might sustain.

The Atrevida sailed from Campeachy on the 24th of June. She brought no news of importance other than the above.—*N. Orleans Picayune, July* 2.

St. Domingo.

Cape Haytian, St. Domingo. The arrival of the schooner Baltimore, Capt. Treadway, from Cape Haytian, at Philadelphia, yesterday, brings advices to July 1st.

President Pierrot has determined to make the Cape the capital of this part of the Island, in place of St. Marc's, or Port au Prince. This movement is by no means popular, and has given decided affront to the people of the two latter places. Pierrot has been actively engaged in enlisting recruits for his army, with a view of placing it in a high degree of efficiency. There are now a large number of these recruits in town, together with officers, who drill them almost incessantly.

On or about the middle of June the Spaniards succeeded in capturing one of the Haytian posts on the frontier, and it is said brutally murdered and cut to pieces six or eight young men of the Guard who fell into their hands; and pushing on, took the town of Hinche, a place about twenty miles on the Haytian side of the line, with the exception of the front, in which was one of the Haytien Generals with a small number of soldiers, who held out until the 27th of June, when the town was retaken again by the Haytians, under General Guardier, and a number of Spaniards taken prisoners, two of whom were sent into the Cape, and shot on Sunday the 29th ultimo, in the public square, in the presence of all the military in the place, and a great number of citizens.

These men by some are said to have been spies, and by others deserters; but the truth is hard to be got at, as there are plenty of rumors every hour of the day concerning these troubles. Another report, which is generally credited, is, that the Spaniards carried many of the prisoners that they had taken to the city of St. Domingo, and that they are there exposed to horrible cruelties in the public square, under a broiling sun.

Business, in consequence, is almost entirely suspended, as the countrymen do not come in with their produce for fear of being taken for soldiers and put into the army, as has been the case with thousands.

Logwood and coffee scarce and high—the latter article commands 14 1-2c. readily—there having been scarcely 500 bags brought into market for the entire month of June, under this seasonable state of things, for which there appears to be no remedy. Everything, of course, wears a dull and disheartening aspect.

News from Hayti.

By the brig Sarah Bentley, Capt. Kroopman, we have papers to the 26th June.

The President, Perrot, arrived at Cape Haytian on the 25th of May, having previously given his sanction to a decree revoking the pains and penalties declared against Gen. Inginac, in 1844.

Letters from Aux Cayes announced a return of quiet in that city, and a relaxation of the severities exercised upon suspected persons.

Advices had come from St. Thomas that ex-president Herard had abandoned all hope or intention of making any new attempt upon Hayti. It was reported there that the Dominicans meditated a return under the dominion of Spain in exchange for aid from Cuba and Port Rico in their quarrel with the Haytiens. The aunt of General Sanchez, a woman of 60, had been shot at St. Domingo, with three men, under accusation of having been engaged in the Duarte conspiracy.

An English man of war has arrived at Port Republican from Jamaica, to demand redress for the capture of an English vessel, which, having anchored near the schooner of Herard, was taken by the Haytian flotilla, and carried into Jacmel, where she was soon released. The Manifeste makes light of the affair.

On the 21st of May an issue of four-dollar bills, to the amount of $800,000, was decreed, to relieve the financial embarrassments of the Government.

The Dominicans had commenced active hostilities against the Haytians. The Manifeste of June 22d, announces their approach in force, and their capture of some posts of which the Haytians were not strong enough at the moment to defend. Reinforcements were to be despatched immediately from Port Republican; the Haytian troops behaved badly, and the President had thrown some of the officers into prison.

Most of the political prisoners at Port Republican had been set at Liberty, as also at Aux Cayes, Jeremie, and St. Marc. Sixteen were reserved for trial by a military commission.

ANOTHER ALLEGED SLAVER—LATE FROM RIO JANEIRO.—The brig Porpoise, which was seized by our Minister at Rio Janeiro on suspicion of having been engaged in the slave-trade, arrived at this port yesterday afternoon, in charge of Acting Master, John R. Duer, of the U. S. Navy, having sailed from Rio on the 23d of May. The U. S. frigate Raritan sailed from Rio Janeiro for River la Plata, May 23d—officers and crew all well. The United States brig Bainbridge was at Bahia, and the United States sloop of war Boston in the River la Plata. Captain Dewing, late of the brig Leader, (sold,) and his lady, and the original crew of the Porpoise, and the brig Kentucky, (sold,) came passenger in the Porpoise. The Porpoise was manned by seamen from the United States squadron.—*Boston Post, 14th inst.*

NOTICES.

PIC-NICS FOR THE FIRST OF AUGUST.

It is proposed that meetings be held in

Lynn,	Essex	County,
Lowell,	Middlesex	"
Waltham,	"	"
Dedham,	Norfolk	"
Duxbury,	Plymouth	"
Fall River,	Bristol	"
Leicester,	Worcester	"
Westminster,	"	"
Springfield,	Hampden	"

Processions, with banners and music, should be formed to march from the places above named to the places of meeting, and where it is practicable, music should be provided to vary the exercises, and give opportunity for an occasional change of position. And it is particularly requested that our friends in each town in the county will *immediately* meet together and appoint marshals, to correspond and co-operate with the chief marshals, (who will be named in next week's Liberator,) in making the needful preparations.

A vigorous circulation of the ANTI-SLAVERY PEACE PLEDGE and of the DISUNION PLEDGE before the first of August, will form an excellent preparation for these meetings, and we shall hope to have a large accession of signatures at the meetings themselves. Those pledges are as follows: (See 3d page.)

CHARLES K. WHIPPLE,
General Agent.

FIRST OF AUGUST IN NORFOLK COUNTY.

The Abolitionists of Norfolk county are hereby informed that, in compliance with the request of the General Agent of the Massachusetts Anti-Slavery Society, the Board of Managers of the Norfolk County Anti-Slavery Society have selected DEDHAM as the most suitable place for the celebration of the great event of West Indian Emancipation. The members and friends of this Society, and the Massachusetts Society and its auxiliaries, and the public in general, are cordially invited to assemble at the Town Hall, in Dedham, on FRIDAY, THE FIRST DAY OF AUGUST NEXT, at NINE o'clock, A. M. Whence they will march in procession to the Grove, where the celebration will be held. William P. Atkinson, of West Roxbury, as Chief Marshal, will have the general direction of the arrangements of the day. It is confidently hoped that the several towns in the county will send up even larger delegations than on any former occasion. Besides the topics immediately connected with the illustrious anniversary itself, our own new dangers and duties arising from the annexation of Texas and the prospect of a pro-slavery war, will be considered and discussed. Let the whole anti-slavery strength of the county be present to express their deep sense of the importance of the events that now impend to the fate of our enslaved countrymen, to our own hopes, and to those of the race.

As to the details of the occasion, the Board entirely agree in opinion with the suggestion of the General Agent, that "the convenience of all parties will be best promoted by making this celebration in reality a PIC-NIC; that is, by having no tables set and no general contribution of provision; but letting each individual or party carry their own provision, and at the proper time eat it on the grass, in such plan and manner as they please." They think that the experience of past years proves that it is impossible to distribute provisions to a large multitude, justly and satisfactorily, on the plan formerly adopted; and that a great expense of labor, time, and money may be saved by the simplicity of the proposed arrangement: while at the same time, the picturesque effect of the scene will be enhanced by its adoption. The friends, therefore, who may resort to this celebration, will please to remember that they must furnish themselves with all utensils, drinking vessels, &c. as well as provisions, which they may require for their own use. *Nothing but cold water will be furnished on the ground.* When the meeting adjourns for refreshment, the company will naturally fall into groups, according to their affinities, and partake of such stores as they have provided for themselves.

A programme of the order of procession and of the services of the day, will be furnished hereafter by the Chief Marshal. Let there be a generous emulation between the different towns of the county to see which will send the largest delegation. Let all do their best to make it a proud day in the anti-slavery annals of the land!

EDMUND QUINCY, President.

INCREASE S. SMITH, ANNE WARREN WESTON, } Secretaries.

PIC-NIC IN DUXBURY.

The members and friends of the Massachusetts Anti-Slavery Society, and the public generally in Plymouth county, will celebrate the anniversary of Emancipation in the British West Indies, by a Pic-Nic in Duxbury.

The friends will assemble at the Town Hall, where a procession will be formed at precisely 10 o'clock, under the direction of Edward Y. Perry, Chief Marshal, and will proceed to a beautiful grove, where addresses will be delivered by distinguished friends of the cause.

The exercises will be enlivened by singing from a select choir, and an opportunity will be given for partaking of refreshment, and for recreation.

It is contemplated that each individual or social party shall provide their own refreshments, on the original plan of pic-nics. Pure and cold water will be plentifully supplied.

The friends in the different towns in the county are desired to meet and select assistants to co-operate with the Chief Marshal, and make arrangements for securing large delegations from their respective towns.

ELMA HEWITT, President.

H. H. BRIGHAM, Secretary.

WORCESTER NORTH.—CELEBRATION OF THE ANNIVERSARY OF WEST INDIA EMANCIPATION.

The members and friends of the Massachusetts Anti-Slavery Society, and the public, generally, in Worcester county, North Division, will celebrate the first of August by a PIC-NIC FESTIVAL in WESTMINSTER.

A procession will be formed at 10 o'clock, A. M. in the village, near the Town Hall, and proceed a short distance to a pleasant grove, where addresses will be delivered by distinguished advocates of the cause of Freedom, and a collation will be provided for all.

Articles of refreshment for the table are solicited from those who may be disposed to contribute.

Friends in the different towns are requested to organize immediately, by the choice of assistant Marshals, and make arrangements for securing the attendance of large delegations.

J. T. EVERETT,
President Worcester North A. S. Society.

B. SNOW, Jr. *Sec.*

FIRST OF AUGUST.

The colored citizens of Boston and their friends will celebrate the anniversary of West Indian Emancipation at the Tremont Temple, by addresses and singing by the juvenile choir. In the evening, a Soirée will be held at the Chapel, under the Boston Museum, at 7 o'clock. We invite the friends of humanity to participate with us on these occasions. Further notice will be given in due time.

Per order of the Committee of Arrangements,
ROBERT WOOD, Secretary.

Boston, July 1.

CELEBRATION OF THE FIRST OF AUGUST AT FALL RIVER.—PIC-NIC AND CLAM-BAKE.

The friends of Freedom are invited to meet at Rodman's Grove, in Fall River, at 10 o'clock, A. M. to commemorate the emancipation of the slaves in the British West India Islands. At 1 o'clock, opportunity will be given to partake of any lunch which the friends may have brought with them, and at 4 o'clock, there will be given one of the celebrated Indian festivals, called a clam-bake. In the evening, addresses will be given at the Berean Temple, at which all persons interested in the cause of Human Freedom are invited to be present. The speakers for day and evening will be announced in a future paper.

EASTERN PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The members and friends of this Society are notified that its ninth annual meeting will be held on Monday, the 11th of August, at Old Kennett meeting-house, in Chester county.

It is expected that this meeting will be one of deep interest, both to the friends and the opponents of the Anti-Slavery cause. To the former, especially such as are embraced in the Pennsylvania Anti-Slavery Society, it will be particularly interesting, from the questions that will be brought before it for discussion and settlement. It is well known to all that there are certain questions, vital to the existence of the Society and the interests of the cause, on which the Abolitionists of Eastern Pennsylvania have for sometime been divided; these it is intended to submit to the meeting, for a full and fair discussion and a definitive decision: so that hereafter without distraction or internal division, the Society may devote its whole energies to the direct promotion of the common cause.

The debates to which these questions will necessarily give rise, will not only interest the members of the Society, but, by the facts and arguments bearing upon the general subject which they will naturally elicit, will, we trust, be the means of converting to our principles many who now stand entirely aloof from the Anti-Slavery enterprise. Other questions, besides, of common interest to all, will receive a due share of the Society's attention; particularly that relating to the propriety of Abolitionists continuing in fellowship with the existing pro-slavery and popular religious organizations of the day.

In addition to a general attendance of the best speakers we have in Pennsylvania, others from abroad—among whom may be mentioned Wm. Lloyd Garrison and Wendell Phillips—will be present to take part with us in our proceedings.

A cordial invitation to attend the meeting is hereby given, not only to the members and friends of the Pennsylvania Anti-Slavery Society, but to the *public generally*.

By order of the Executive Committee.

E. M. DAVIS, Chairman.

HAWORTH WETHERALD, Secretary.

THE COVENANTER.

It is proposed to publish a monthly Periodical, thirty-two pages octavo, with the above title, in the city of Philadelphia, the first number to be issued on the first of August, 1845.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and dangers of Popery, in its religious and political aspects.
3. The divine right of Presbyterian Church government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Messrs. Robert Wallace, James Milligan, James R. Willson, D. D. William Sloan, Samuel M. Willson, Wm. L. Roberts, J. B. Johnston, James M. Willson, Andrew Stevenson, James Wallace, Hugh Stevenson, J. J. McClurkan, James Beattie.

TERMS.

The Covenanter will be published monthly at one dollar per annum, if paid in advance, or before the publication of the fourth number; *one dollar and twenty-five cents, if paid after the publication of the fourth number,* before the termination of the year; and one dollar and fifty cents, if not paid till the expiration of the year. These terms are exceedingly low, and will be invariably adhered to.

Single numbers, twelve and a half cents.

D. SMITH.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings—shall we seek respite from our labors in his behalf? Trusting that you may be as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker,	*Anna M. Hopper,*
Mary Grew,	*Maria M. Davis,*
Sarah M. McKim,	*Sarah Pugh,*
Hester Reckless,	*Martha Carman,*
Lydia Gillingham,	*Sarah Douglass,*
Gertrude K. Burleigh,	*Sarah Lewis,*
Elizabeth J. Neall,	*Margaret Jones,*
Olive Bacon,	*Emily A. Winslow,*
Hannah L. Stickney,	*Margaret Griscom,*
Mary T. Stickney.	*Teresa K. Hallowell,*

BARGAIN EXTRAORDINARY!

THE "*Amity Mill*" property, near Salem, Columbiana county, Ohio, is now, owing to *an absolute necessity*, on the part of the owners, *to make sale*, offered *at more than fifty per cent. below its cash value.* The property consists of an *excellent farm* of one hundred and sixty acres, with good buildings. One hundred and twenty acres of the land, cleared and in a good state of cultivation. The mill is one of considerable note, and its flour is in good repute at the East. This building is nearly new, and is not surpassed in execution and convenience by any flouring mill in the State. It is five stories high, has three run of Burrs, two of these have ground and manufactured in twenty-four hours, *one hundred barrels of flour*. The water-wheel is secured from all obstacles by ice. Space will not admit of a full description of the building. Its conveniences of conveying wheat from one story to another, its various apartments, the completeness of its machinery, &c. &c. must be seen to be understood, or their value appreciated. The supply of water is ample, except at times of the greatest drought. The building alone, cost at least, *ten thousand* dollars. Adjacent to the mill are, an *oil mill*, thirty feet by thirty-four feet, four stories; a good dwelling, twenty-two feet by thirty-two feet, two stories, with cellar. Also, a store-house, eighteen feet by twenty-four feet, two stories, with cellar. Also, a warehouse, fifteen feet by fifty feet. Also, a cooper-shop, sixteen feet by one hundred and six feet.

The property lies in one of the best wheat growing regions in Ohio, and but three miles from Salem, a very thriving town, of twenty stores, and a population of one thousand two hundred, but without water-power.

This property cost $20,000, and is now offered at the low sum of $8,500—$3,000 only required in hand.

For further particulars, inquire of

B. B. DAVIS, Agent.

Salem, 6th mo. 5th, 1845.—2m.

ABOLITIONISTS OF RHODE ISLAND.

DEAR FRIENDS,—*The Annual Fair* of the *Providence Ladies' Anti-Slavery Society*, will be held in this city on the *first Wednesday* (Commencement Day) of September, 1845.

On behalf of this Fair, we would address not only the friends of Freedom in Rhode Island, but the enemies of Slavery everywhere. "Our Country is the world—our countrymen are all mankind." We are endeavoring to overcome, not only *our* foes, but the foe of universal freedom and of all freemen. The *spirit* of Slavery recognizes, not geographical limits, neither should the saving spirit of freedom. The friends of *Slavery* make common cause. They pour out their sympathy to each other in overwhelming currents. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influences of non-co-operation, about the *fellowship* of the truly free?

The recent startling and bloody aggressions of the slave spirit in threatening, imprisoning, branding, shooting, and murdering those of our brethren who dare feel, speak, and act for the bondman as bound with him; who dare think that mercy is *not* a crime, call for strengthened and more powerful, nay, unwearied exertions—more self-denial—personal sacrifice on our part, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin. The prisons, the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley—plain and swamp, of the South;—the shriek of the captured fugitive, as he is hurled back to bondage by slavery's northern "hell dogs;"—all these and more, proclaim to us that inaction *is treason*, and silence, *crime*.

Come and help us. Help us expel from the world a monster spirit that gluts upon the liberties and lives of God's free men. Be not penurious—"As ye would that others should do to you, do ye even so to them." Your own bodies are imprisoned—the fetters are on *your* limbs—the iron in *your* soul—inasmuch as this is your brother's fate.

Give us of your substance—no matter of what name, kind or nature it may be—everything—anything will be valuable. Almost *every* person has *something* that may be devoted to this purpose. Will you not hunt it up? Do it for humanity's sake—for God's sake—for your own sake.

All contributions, or communications for information or otherwise, may be sent to the Anti-Slavery Office, corner of Broad and Dorance Streets, care of Amarancy Paine.

S. R. Harris,	*Hannah B. Shove.*
Mary R. Clarke,	*Lucretia Francis,*
Abby Thurber,	*Olive Taber,*
Sarah B. R. Foster,	*Abby A. Lake,*
Caroline Ashley,	*Abby Burgess,*
Sarah R. Smith,	*Mary Smith,*
Elizabeth H. Brown,	*Amarancy Paine.*

PROVIDENCE, May 10th, 1845.

THE CHAMPION OF FREEDOM.

A monthly sheet, devoted to the *Free Produce* enterprise, and Industrial Association, is again to be resumed, at the following reduced terms. Three copies, (of twelve each,) $1, seven for $2, twelve for $3, and twenty-three for $5. To those wishing to purchase by the quantity, for gratuitous distribution, it is offered at $2 per hundred, or 25 cts. per dozen.

It should be borne in mind, that *this periodical is the first*, and (as yet) *the only one in the world whose main feature is the application of the abolition principle to the product of slave labor.*

LORENZO MABBETT.

SODUS DOMAIN, New Alton, Wayne co, N. Y. Alton P. O. ☞ Anti-Slavery papers please copy.

WILLIAM GUNNISON,
GENERAL COMMISSION MERCHANT,
101 SOUTH ST. (BOWLY'S WHARF,)
BALTIMORE, MD.
January 9, 12m.

DISUNION PLEDGE.

Whereas, in the formation and adoption of the Constitution of the United States, the following criminal and dangerous concessions were made to the slaveholding power, namely: that the foreign Slave-Trade should be safely prosecuted under the national flag, as a lawful branch of American commerce, for a period of not less than twenty years; that fugitive slaves should find no protection from their pursuers on any portion of the American soil; that slave insurrections should be suppressed by the combined military and naval power of the country, if needed in any emergency; and that a slaveholding oligarchy, created by allowing three-fifths of the whole slave population to be represented as property by their masters, should be allowed a place in Congress;—

Therefore, regarding that Constitution as a "covenant with death and an agreement with hell," the mighty prop that sustains the entire slave system, we, the undersigned, to signify our abhorrence of injustice and oppression, and to clear our skirts from innocent blood, do hereby pledge ourselves not to elect, or in any way aid or countenance the election of any candidate for any office, the entrance upon which requires an oath or affirmation to support the Constitution of the United States; but in all suitable ways to strive for the peaceable dissolution of the Union, as the most consistent, feasible means of abolishing Slavery.

NAME. RESIDENCE.

ANTI-SLAVERY PEACE PLEDGE.

We, the undersigned,

hereby solemnly pledge ourselves not to countenance or aid the United States Government in any war which may be occasioned by the annexation of Texas, or in any other war, foreign or domestic, designed to strengthen or perpetuate Slavery.

NAME. RESIDENCE.

Poetry.

From the Auburn Journal.

LAMENT OF THE WIDOWED INEBRIATE.

BY DUGANNE.

I'm thinking on thy smile, Mary—
  Thy bright and trusting smile—
In the morning of our youth and love,
  Ere sorrow came—or guile;
When thine arms were twined about my neck,
  And mine eyes looked into thine,
And the heart that throbbed for me alone,
  Was nestling close to mine!

I see full many a smile, Mary,
  On young lips beaming bright;
And many an eye of light and love
  Is flashing in my sight:
But the smile is not for my poor heart,
  And the eye is strange to me,
And loneliness comes o'er my soul
  When its memory turns to thee!

I'm thinking on the night, Mary,
  The night of grief and shame,
When with drunken ravings on my lips,
  To thee I homeward came;—
O, the tear was in thine earnest eye,
  And thy bosom wildly heaved,
Yet a smile of love was on thy cheek,
  Though the heart was sorely grieved!

But the smile soon left thy lips, Mary,
  And thine eye grew dim and sad;
For the tempter lured my steps from the,
  And the wine-cup drove me mad:
From thy cheek the roses quickly fled,
  And thy ringing laugh was gone,
Yet thy heart still fondly clung to me,
  And still kept trusting on.

O, my words were harsh to thee, Mary,
  For the wine-cup made me wild;
And I chid thee when thine eyes were sad,
  And I cursed thee when they smiled.
God knows I loved thee even then,
  But the fire was in my brain,
And the curse of drink was in my heart,
  To make my love a bane.

'Twas a pleasant home of ours, Mary,
  In the spring-time of our life,
When I looked upon thy sunny face,
  And proudly called thee wife—
And 'twas pleasant when our children played
  Before our cottage-door:—
But the children sleep with thee, Mary,
  I shall never see them more!

Thou'rt resting in the church-yard, now,
  And no stone is at thy head!
But the sexton knows a drunkard's wife
  Sleeps in that lowly bed;—
And he says the hand of God, Mary,
  Will fall with crushing weight
On the wretch who brought thy gentle life
  To its untimely fate!

But he knows not of the broken heart
  I bear within my breast,
Or the heavy load of vain remorse,
  That will not let me rest:
He knows not of the sleepless nights,
  When dreaming of thy love,
I seem to see thine angel eyes,
  Look coldly from above.

I have raised the wine-cup in my hand,
  And the wildest strains I've sung,
Till with the laugh of drunken mirth,
  The echoing air has wrung:—
But a pale and sorrowing face looked out
  From the glittering cup on me,
And a trembling whisper I have heard,
  That I fancied, breathed by thee!

Thou art slumbering in the peaceful grave,
  And thy sleep is dreamless now,
But the seal of an undying grief
  Is on thy mourner's brow,
And my heart is chill as thine, Mary,
  For the joys of life are fled,
And I long to lay my aching breast
  With the cold and silent dead!

From the Londonderry (Ireland) Sentinel.

THOUGHT AND DEED.

BY CHARLES R. KENNEDY.

Full many a light thought man may cherish,
  Full many an idle deed may do;
Yet not a deed or thought shall perish—
  Not one but he shall bless or rue.

When by the wind the tree is shaken,
  There's not a bough or leaf can fall,
But of its falling heed is taken,
  By One who sees and governs all.

The tree may fall and be forgotten,
  And buried in the earth remain,
Yet from its juices, rank and rotten,
  Springs vegetating life again.

The world is with creation teeming,
  And nothing ever wholly dies;
And things that are destroyed in seeming,
  In other shapes and forms arise.

And Nature still unfolds the tissue
  Of unseen works by spirit wrought;
And not a work but hath its issue
  With blessings or with evils fraught.

And thou may'st seem to leave behind thee
  All memory of the sinful past;
Yet oh, be sure thy sin shall find thee,
  And thou shalt know its fruits at last.

Miscellany.

MARIE; OR Slavery in the United States.

(Translated for the Standard.)

CHAPTER II.

AMERICAN WOMEN.

The Solitary spoke as follows:

"American women have, in general, cultivated minds, little imagination, and more reason than sensibility.

They are very pretty; and those of Baltimore are *renowned above all others for their beauty.* Their blue eyes bear witness to their English origin, and their dark hair to the influence of their burning summers. Their frail and delicate constitution maintains an unequal struggle against the region of a severe climate, and the sudden variations of temperature.

One cannot help receiving a painful impression from the idea that this beauty, this freshness, and all these youthful graces must so early wither, and undergo a cruel and premature extinction.

The education of women in the United States, differs entirely from that which is given them with us in France.

There, a young girl remains until she marries, under the shadow of parental protection. She is tranquil and unsuspecting, because a watchful and tender care is constantly about her. She is absolved from reflection, because her parents think for her. She does as her mother does,—is gay or sad with her, and is never before-hand with life, but always follows its current. So the delicate parasite plant, attached to the branch which protects it, receives neither violent shocks nor gentle movements, but from that medium.

In America a girl is free before she attains adolescence. Having no other guide than herself, she walks at hazard in unknown ways. Her first steps are the safer for it; infancy enters life, like the fragile bark which sports without peril on a tranquil sea.

But what is to become of this frail skiff, with its swelling sails and inexperienced pilot, amid the stormy passions of youth?

American education provides for this danger. The young girl early receives warning of the dangers that beset her steps. Her instincts would but ill defend her from them; she is placed, *therefore*, under the safeguard of reason. Thus enlightened as to the snares which surround her, she needs only her own powers to avoid them. Her prudence never fails.

This early information is a necessary consequence of the liberty she enjoys; but it deprives her of the two qualities so charming in youth—candor and naïveté. The American girl stands in need of knowledge as a guide. She knows too much to be innocent.*

The man, from his earliest years is delivered over to business. Hardly does he know how to read and write, than he becomes a merchant.

The first sound which reaches his ear is the jingle of money. The first voice which he hears is that of interest. He is born into an industrial atmosphere, and all his first impressions teach him that a business life is the only one that becomes a man.

The lot of the young girl is different. Her moral education goes on till the day of her marriage. She acquires a knowledge of history and of literature. *She generally learns one foreign language, (ordinarily the French.)* She knows a little of music, and her life is intellectual.

This young man and this young woman, dissimilar as they are, will one day be united in marriage. The first, following the course of his habits, will pass his time at the bank or the counting-house: the second, isolated from the day of her marriage, compares the actual lot that has befallen her with the existence of which she had previously dreamed. As nothing in the new world which is opening before her speaks to her heart, she feeds on chimeras, and reads romances. Experiencing but little happiness, she becomes religious, and reads sermons. When she has children, she lives in the midst of them, caresses and takes care of them. At night, the man comes home, care-worn, uneasy, overwhelmed with fatigue. He brings to his wife the fruit of his labors, and dreams of new speculations for to-morrow. He asks for dinner, and proffers no word further. His wife knows nothing of the business which pre-occupies him. In the presence of her husband she does not cease to be alone. The presence of his wife and children never withdraws the American from his actual world, and it is so rarely that he bestows on them any mark of tenderness or affection, that a *soubriquet* fastens on the households where the husband, after an absence, embraces his wife and children. They are nicknamed *the* kissing families. Woman is not a companion in the eyes of the American. She is an associate who aids him to spend, for his credit and comfort, the money he makes in business.

The sedentary and retired life of women in the United States explains, together with the extremes of the climate, the delicacy of their complexion. They never go out of the house, or take any exercise; *live upon light food*, and bear many children. One should not be astonished that they grow old so quickly, and die so young. Every American family, then, contains two distinct worlds. The one entirely material—the other wholly moral. Whatever may be the intimacy of the bond which unites these couples, there is always visible between them, the barrier that separates body from soul—matter *from spirit.*

This precarious freedom gives a serious tone to her thoughts, and imprints something masculine on her character. I remember to have heard a young girl of twelve discuss and resolve, in conversation this great question: "What form of Government is in itself the best?" She placed the Republic above all others.

This coldness of the senses, this mastery of the head, these masculine habits of mind among women, may find favor with the reason, but they do not satisfy the heart. Such was my first judgment respecting American women. But I afterwards met, in society, with a *young lady whose character, at once* impetuous and tender, had well nigh shaken this opinion.

Arabella seemed to me to be endowed with a brilliant vivacity of mind, and a touching sensibility of heart, with that noble enthusiasm which carries us away captive by its power. From listening to her, it appeared that she was extravagantly fond of literature and the fine arts. Her eyes filled with tears when she spoke even theoretically of a question of feeling. Her taste for music amounted to a fanaticism, and her passion for poetry to a delirium. She spoke of neither, but *in terms of the most exalted admiration.* She was Corrinna and Sappho in one. Seduced by so many charms, I blamed the rashness of my first judgment; when a very natural and common circumstance dissipated the illusion which had surrounded my new idol. We were together at a concert. A moment before, she had said things respecting music in general, which had quite charmed me; but when she came to judge successively of the different pieces, I was seized with indescribable astonishment. She uttered an endless succession of eulogies. She admired so continually and so loudly, that it was impossible she could have heard anything. All her praises were misapplied. She seemed to be utterly regardless of her character for discernment. She had a given quantity of enthusiasm, which she expended at all risks, no matter how, never stopping till she had distributed the whole.

This character, which I afterwards found to be a common one among American young ladies, has nothing pleasing in it. These women of factitious exaltation *are as cold as others;* and, *promising more,* are only guilty of another additional deception. I returned to my first opinion, but it was only to be again shaken.

At the age of eighteen years, Alice was not pretty, but she was attractive by means of her wit. She neglected the arts and the cares of the toilette. Her dress was without taste or elegance, and one would have thought her entirely without pretensions; for she wore spectacles. Still she was pleasing, and desirous to please. Her coquetry was entirely intellectual. She charmed by the spontaneous vivacity of her disposition. I saw her surrounded by adorers, and I began to think that she was truly worthy of their homage; when I discovered that she had long been privately *engaged.*

In the United States, when two persons find out that they are suited to each other, they mutually promise to become united; and this is what is called *being engaged.* It is a sort of informal betrothment, and has no other sanction than the good faith of the parties.

This young *fiancée*, so careless of the means of pleasing the public eye, was really more coquettish than others, for she had no interest in being so. Thus ended my admiration of her.

Once for all, excessive coquetry is a characteristic of all young American girls, and a natural result of their education.

Marriage is the grand interest in life for every girl who has reached the age of sixteen. In France she wishes it. In America she seeks it. As she is so early her own mistress, she makes her own choice.*

We see at once how delicate and perilous must be the task of a young girl thus made the arbitress of her own fate. She needs all the foresight that with us in France, is required of the parents. In general it must be acknowledged that she fulfils her mission with great wisdom. In the midst of this world of realities, where each one has some occupation, the American girl has also hers; it is to find a husband. In the United States, the men are cold and chained to their business. She must either seek them, or attract them by some powerful charm. Let us not be surprised, then, if the young girl, living in the midst of them, is prodigal of studied smiles and tender looks. Her coquetry is moreover enlightened and prudent. She has measured the space in which she may move, and knows the bounds which she may not pass. If her artifices are censurable, the end she has in view is at least *irreproachable;—for she only wishes to be* married.

Occasions for mutual explanations are not wanting to young men and women. It is the practice of the latter to go out unaccompanied; and the former infringe on no rule of American society in joining them. One thing only is to be observed—to walk separately. One should be *engaged* to a young lady, *before venturing to offer her the arm.* The same freedom reigns in the drawing-rooms. It is rare for the mother to take part in the same conversation with her daughter, who receives the visits of whomsoever she pleases, and gives audience to them alone; sometimes admitting young men whom she has met elsewhere, and whom her parents do not know.

In all this she has done nothing amiss, for such are the customs of the country.

American coquetry is of an entirely peculiar character. In France, a coquette is less desirous to marry than to obtain admiration. In America, she wishes to be admired in order to be married. With us, coquetry is a passion; with American women a calculation. If after her *engagement*, a young lady continues to coquette, it is less the dictate of her taste than of her prudence; for it sometimes happens that the gentleman breaks his word. It is in anticipation of this fatal possibility that she seeks to gain other hearts; not to possess several at once, but to replace the one that there is a risk of losing.

In such a case, as in all others, she piques, encourages, or rejects her adorers, with equal freedom.

But this early liberty that American society gives to women is soon resumed. With us, the young girl passes from the leading-strings of infancy to the ties of marriage; but these new bonds are very light. In taking a husband, she gains the right to enter the world. *She becomes free by being married.* Then commence fêtes, pleasure, success. In America, on the contrary, all the brilliancy of life is for the young girl. In marrying she dies to worldly joys, to live in the austere duties of domestic life. She received homage not because she was a woman, but because she might become a wife. Her coquetry has nothing more to do, having found a husband. She has given her hand; *her part is performed.*

Women cease to be free in the United States, on the day that makes them so in France.

These privileges of the young girl, and this premature annihilation of the married woman, afford a strong motive for *engagement.* In general, this species of purely moral contract, is soon after ratified by marriage; but it is not uncommon to see young girls endeavoring to postpone its fulfilment. By so doing, they accomplish a double purpose: they assure themselves of a woman's hope for futurity, without losing their girlish liberty.

Nothing in American women speaks to the imagination—yet one aspect of their character makes a very deep impression on the serious mind.

The morals of a nation are known at once, when we have ascertained the character of the women; and it is impossible to contemplate society in the United States, without admiring the respect which is paid there to the relation of marriage. The same sentiment has never existed to so high a degree in any ancient nation; and *the corrupt state of European society prevents even the idea of a like moral* purity.

They are, in America, no more severe than elsewhere as regards the irregularities, and even the graver offences of the unmarried man. Many young men are there to be met with, whose dissolute habits are well known, and yet whose reputation remains uninjured. But then excesses will be unpardonable, unless committed without the precincts of the family. Indulgent towards the men whose immorality occasions prostitution, society pitilessly condemns the breach of conjugal faith. It is equally inflexible to the man who seduces to the sin, and the woman who commits it. Both are banished from its bosom; and to incur this chastisement one needs not to have been guilty. It is sufficient to have aroused suspicion. The domestic hearth is an inviolable sanctuary that not even an impure breath must sully.

The morality of American women, the fruit of *their serious and religious education*, is protected by still other causes.

Overwhelmed by the realities of interest, the American has neither time nor heart to give to tenderness or gallantry. He is *gallant* but once in his life—when he is about to get married; and then because that is quite as much a business affair as a love affair.

He has no leisure to love—still less to make himself agreeable. That taste for the fine arts which is in such natural alliance with the feelings of the heart, is a forbidden thing to him. If a young man should look beyond the sphere of his occupations, and indulge a passion for Mozart or Michael Angelo, he would ruin himself in public opinion. It is not the way to make a fortune, to listen to sounds, or to match colors; and how is it possible to confine him to the counting house, who has once tasted the charm of a poetic life?

Thus condemned to utility by the habits of their country, the young Americans are neither anxious to please women, nor skilled to seduce them.

Besides, one powerful element of corruption in European society is not to be found in the United States. It is composed of the idlers who are born *to great fortunes, and the soldiers in garrison.*

These rich men, without a profession, and these soldiers without glory, have nothing to do; and their only pastime is to corrupt women. Their ardent and youthful blood lacking a fitting field of action, is like the broad waters of the Mississippi, beneficial when they may roll impetuously onward;—pestilential when they stagnate.

In America everybody is industrious, because nobody is born wealthy;* and they know nothing there of the fatal idleness of garrisons, because they have no army.

Thus the women escape the perils of seduction. Though they are pure, it cannot be said that they are virtuous, for they have never been tempted.

The ease with which wealth is acquired, is still another preservative of good morals. Fortune is never an essential consideration in marriage; commerce, industry, the exercise of a profession securing to young men a present livelihood and a future prospect. They unite themselves to the first woman *they love; and nothing is rarer in the United States* than a bachelor of twenty-five. Thus society is the gainer in the lives of moral married men, instead of the licentious habits of single life. Finally, the equality of conditions favors marriage, to which the differences in rank are an obstacle in France. In the United States there is but one acknowledged class, and no barrier of social conventionalism divides the young man and the young woman who choose to marry. This equality, which is so friendly to legal unions, is a great restraint upon illegal ones. The seducer of a young woman must of necessity become her husband, whatever may be the difference of position: because, though there may exist a superiority of fortune, there is no difference in rank.

This regularity of life which belongs less to individual character, than to the social state itself, gives a grave coloring to American society.

There exists, in every country, a prevailing public opinion, from the empire of which no woman can free herself.

Pitiless in Italy for the coquetry which deceives, it pardons the weakness which yields.

It exacts, in England, the modest delicacy which it banishes in Spain; and is not more severe in Madrid to the wanderings of the senses, than it is in London to the emotions of the heart. In America it condemns passion without pity; and authorizes only calculation. Indifferent as to the feelings, it is exacting only as it relates to duties.

Love, whose charm constitutes the whole life of some European nations, is not at all comprehended in the United States.

If some ardent soul should feel the need, and abandon itself passionately to its nature, it would be an accident as uncommon as the sight of a lofty rock on the low lying American shore. Wo be to such a being, isolated in the midst of the crowd! Not a sympathy to seek him out—not an echo to reply to his voice—nothing on which he can repose! In this country things are estimated only according to their arithmetical value; and how is it possible to reduce to dollars the emotions of the soul, and the throbbings of the heart!

It may be that love exists in America, but they never make love there.

Women, tender as their nature is, receive the impression of this actual and reasoning world.

You see, my friend, that the American women merit esteem;—not enthusiasm. They may be suited *to the coldness of society, but their hearts are not* made for the burning passions of the wilderness."

(*To be Continued.*)

* The most striking feature in the women of America is their superiority to the men of that country.

* It is very uncommon for parents to contradict her choice. If they do make an objection, the young girl generally triumphs over it by a little constancy. Society would blame a father who should persist in opposing the wishes of his children. It is not that paternal authority is without resource, in this land of liberty:—the law gives to parents the right of disinheriting, in all its extent. But they make no use of it in such a case, because public opinion, always more powerful than law, protects freedom of choice in marriage.

* If there are, by some chances of hereditary fortune and corresponding education, some young men who form the exceptions, they are too few to do mischief. If they show signs of troubling the peace of families, they find the whole American world in league against them.

This explains why American bachelors, who have fortune and leisure, do not remain in the United States, but go to live in Europe, where they find the men intellectual and the women corrupt.

From the Boston Atlas.

Pen and Ink Sketches, OF POPULAR PERSONS AND PLACES.

BY A COSMOPOLITAN.

PORTRAIT IN PADDY-LAND.

Some three years since, whilst staying in Liverpool, I was pressed into the service of a lady, who was about to visit Waterford, as her esquire and body-guard; an office I the more willingly undertook, as I had on a former occasion, spent some happy days in the green Island. *Accordingly*, one fine evening I found myself, with my fair companion, on the deck of the Royal William Mail Steamer, which, loosed from her moorings in the Mersey, shot past Bell Rock, the Leasowes, and the high headlands of North Wales, and plunged gallantly and fearlessly into the Irish Channel.

We had a mixed company on board, and amongst them some Irish members of the House of Commons, who were returning home—the session of Parliament having just come to a close. Of these, the most noticeable were Daniel O'Connell, two of his sons, Maurice and John, and Richard Lalor Shiel.

I retired to my berth early, in order to be up betimes, to see the Irish coast, as we approached it, and soon after the dawn I mounted to the damp, sloppy deck. None of the passengers had, as yet, made their appearance; so I amused myself by conversing with some of the poor Irish passengers, who lay huddled in heaps on the bare boards around. I had not been long engaged in this manner when a figure, muffled up in an ample cloak, made his appearance, and came towards the place where I was standing. It was O'Connell. He very familiarly exchanged the morning salutation with me, and we walked up and down the deck together, talking on common-place subjects for some time. As we neared Kingstown he pointed out various objects of interest situated near the bends of the Hill of Howth, and of the Bay, in the pleasantest manner possible.

Occasionally he would walk up to a group of laborers and enquire as to their circumstances, and utter good wishes, which were cordially responded to by a "God bless yer honor," or an exclamation of, "It's the rale gentleman he is, any how." Indeed, I have seldom met with a pleasanter half an hour's acquaintance, and averse as I was to the policy of the Parliamentarian, I really could not help feeling a regard for the man.

It is not my present object to describe the incidents, and droll enough some of them were, of my day in Dublin. I will only mention, that in strolling round St. Patrick's Cathedral, I saw the monument to the memory of Dean Swift. It is a mural tablet, with a simple inscription. Hundreds of visitors to it have defaced it, by the silly custom of writing with pencil, (some had gone so far as to use a penknife,) their names on it. I had no ambition that way, and so thinking of Stella and Vanessa, I turned away in silence *from the resting-place of him* who "expired a driveller and a show," and indulged my antiquarian curiosity by gazing on the tattered banners of the Knights of St. Patrick, in the chapel which bears their name.

It was about the time that Father Mathew was carrying on in Ireland, his great crusade against intemperance, and I was not without the hope, that in the course of my wanderings, *I might have an opportunity of seeing him.*

On an occasion prior to the one which I am now referring, I had passed through a portion of Ireland, and I could not now fail to observe the evident and immense improvement which had taken place in the condition of the laboring classes. Then beggary, wretchedness, and crime, were frightfully apparent on every side. You could not enter a house without inhaling the perfumes of whiskey, and drunkenness and debasement stalked hand in hand, and met one in every turn. Now, however, there was a mighty and evident change. It appeared as if an angel had passed over the land, with healing on his wings—and a heavenly visitant had indeed honored the country of St. Patrick by a flying visit; for I think we may fairly assume Temperance to be one of the white-robed throng, a deputation from whom once hovered over the plains of Bethlehem, and proclaimed peace on earth and good will towards men. But let me proceed to describe Father Mathew, one of whose great meetings I had the pleasure of attending, and to which the reader's company is respectfully requested.

All this time, the rain is coming down, as it can only fall in Ireland; but at length their is a faint prospect of its clearing off, and lo! suddenly a patch of sunlight brightens a portion of yonder dark hillside. Brighter and more distinct grow distant objects, and a few miles ahead of us rise the stately marble battlements and turrets of Ormond Castle, whilst a sparkling river winds along at its base.—Gradually the mists clear away—a rainbow flings its radiant arch over "temple, tower and town," and the town each moment becomes more distinct. An extra whipping of the jaded steeds, an extra flourish from the guard's bugle, a sudden exchange of the heavy, slashy road for the rough, rattling crossway, *and we are in far-famed Kilkenny.*

As we drove to the inn door, it was evident that something unusual was going on. There were flags flaunting in every street, and crowds of excited looking people going to and fro. Hundreds and thousands of decent looking men were parading the thoroughfares, with medals suspended by green ribbons from their necks, and there were multitudes, too, of the most abject looking creatures I have ever seen, before or since, thronging into the town from every quarter. Many of these poor wretches were intoxicated, having spent their last farthing in whiskey as a farewell to it before they took the pledge. Some one, who asked what the English beggars did with their cast-off clothes, was informed that they were bought by the Irish mendicants, and one might almost believe such to be the case, while gazing on the miserably clad creatures I saw that day.

We soon learned that the occasion of all the bustle and excitement was an expected visit from Father Mathew; and so we determined to leave the stage at Kilkenny, *for the purpose of seeing him of whom* we had heard so much. Previously to his arrival, we took a stroll through the streets. Pictures of the apostle of Temperance were being sold, by hundreds, in the shops and public ways, and it is impossible to describe the enthusiasm which was manifested, in order to procure them. I saw one woman kneeling with her eyes intently fixed on the portrait, devoutly praying and crossing herself, in the most persevering manner. Itinerant chaunters were bawling out temperance songs, and many a pretty girl was engaged in buying pieces of ribbon, for the temperance medal of her brother or lover. Amongst the vast crowd, although there was some intoxication, there was no disorder, and a happier though not a raggeder looking set of people I never witnessed.

In a plain, not far from the town, a stage had been erected for Father Mathew—and when the reverend gentleman arrived, in the course of the afternoon, I proceeded to the place of assemblage, where there could not have been less than fifty thousand people *at the least.* On the platform, which was slightly elevated, were a number of gentlemen, and among them one whom, from the portraits of him which I have seen, I instantly recognized as Father Mathew himself. He was a man of about the medium height, of a strongly-built frame, which seemed calculated to endure great physical exertion. Although somewhat stout, he was by no means corpulent; his muscles were all composed of working stuff—there was no superfluous fat to fill up the interstices between them. His complexion was of a ruddy hue, and indicated vigorous health. Over a well-shaped but by no means high forehead, he wore in very unassuming style, dark hair, streaked here and there, and especially on the temples, with the flowers of mortality—his nose was of a Roman formation, and his mouth and chin were well shaped and not unlike those of Napoleon.

But the main charm of his expressive countenance lay in his soft and benevolent blue eyes. He was dressed in a long black coat of clerical cut, the skirts of which reached below his knees—iron grey, or pepper-and-salt colored breeches, and long Hessian boots, with tassels; around his neck, which was colarless, was a white cravat.

On his coming to the front of the platform, a tremendous cheer burst from the vast multitude. He stretched forth his right hand, and in an instant they were silent, and every individual knelt whilst he offered up a short prayer and invoked the blessing of Heaven on the work in which they were engaged. A brief address then followed, of a persuasive character, which was delivered in a distinct, well-modulated voice, and which was frequently interrupted by exclamations, such as "Arrah! God bless us—Amen!" or, "Be my soul, that's God's truth, anyhow!" and by mental ejaculations, which every moment burst from the devotees around.

In front of the platform was a little space divided off, with two places for entrance and exit, opposite each other. This enclosure contained about a hundred persons at a time, and immediately after the address, it was filled with candidates for the pledge. Father Mathew stood in a position which enabled him to touch every person who presented him or herself, and then, in a distinct voice, he uttered the following words, which were repeated after him by the people in the enclosed area:—"I promise, with the Divine assistance, as long as I continue a member of the Tee-Total Temperance Society, to abstain *from all intoxicating drinks*, except for medicinal or sacramental purposes, and to prevent as much as possible, by advice and example, drunkenness in others."

Mr. Mathew then stretched out his hand, smiled benignantly, and repeated the following prayer in the most impressive manner:—"May God bless you, and grant you strength and grace to keep your *promise.*" As every one who had taken the pledge passed in turn before him, he made the sign of the cross upon them, and presented each with a temperance medal. To those whose appearance was indicative of unusual wretchedness, he also gave a shilling, and from the number of visits his hand made to one of his coat pockets, the sum he disposed of that afternoon, must have been considerable.

For upwards of four hours I witnessed Mr. Mathew continue, with unabated zeal his work of love; and when the mists began to gather around the dark mountains, thousands were still pressing onward towards the platform. As soon as it grew dark, torches were lighted, and the effect of their red glare on the dusky and wild countenances of the groups around was very fine. Never in the course of my life had I witnessed such enthusiasm. He seemed to be regarded by the multitude as a saint rather than a man—but his own humble deportment evinced that he considered himself but a humble instrument in God's hand for effecting a great moral revolution among his countrymen—many of whom hold him in such reverence that I verily believe they would lay down their lives to do him a service.

It was a pleasant thing to walk that evening through the streets of Kilkenny. All was peace, harmony, and rejoicing, and scarcely an individual, male or female, was to be seen who did not wear a temperance medal. Many of the whiskey shops were closed, and all of them deserted—whereas, as I was informed, but four weeks before, in that very city, a drunken faction fight had occurred, in which several lives were sacrificed.

The next morning Father Mathew renewed his labors; and as I left the town hundreds were still pouring into it. I afterwards saw Mr. Mathew administer the pledge in London, but the scene, though impressive, was by no means so picturesque as the one I witnessed in Ireland. But I must draw to a close, and I do so by simply remarking, that of the four individuals whom I have just introduced to the reader, I should, had I had the choice offered me, infinitely preferred the reward and the reputation of the last one referred to. The reward consequent on having done a good and great work, and a reputation little inferior to that of any saint in the Roman Catholic calendar.

A Lost Man.—In Corinna, Maine, there is a man about fifty years of age, of large size and muscular, and who is deaf and dumb, came into that town about six weeks since, and has been wandering about during that time, apparently in anxious search of his home and his family. He writes his name *Joseph auwlaunck*, and if a capital letter is placed at the beginning of the last word he invariably rubs it out, and replaces the small letter.

No one in the vicinity has been able to understand him, but from his signs they have come to the conclusion that he has a wife and several children—that he lives at a great distance, somewhere on the lakes, that he has by some means lost his way, and appears distressingly and almost frantically anxious to find his home, and lay his head down with his family.—He has been much exposed to the hardships of the weather, and is now lame from the effects of the frost. His forlorn condition and his fruitless struggles to find his way, and his expression of despair, and yet of quenchless affection for his wife and his little ones, seem to have touched the hearts of those with whom he is now stopping.

SELLING OUT.—The following advertisement is singned "A Poor Devil," and appears in the Chicago Democrat:

"*I have a pair of silk gloves*, a gold watch and chain, diamond breastpin, several superb finger-rings, six ruffle shirts, a few boxes of cigars, and a number of books not materially damaged, which I wish to dispose of. In pay I will take a plough and hoe. The rest I want in cash, to divide among the people that I owe for board, liquors, horses, cigars, and borrowed money. I have resolved to go to work, and *think some others would appear better if they would* follow my example. Any person wishing to buy out the above right and title to a gentleman, had better address through the Post-office."

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent.* Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. *The name of the association indicates the idea of culture,* towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS, *Northampton, April 14, 1844.*

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

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November 28, 1844.—tf.

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